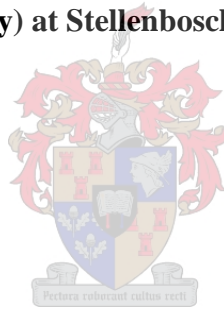


**Psychological well-being, religiousness, and spirituality in the lives of adolescents from
intact and divorced families**

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**Thesis presented in fulfilment of the requirements for the degree of Master of Arts
(Psychology) at Stellenbosch University**



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December 2013

DECLARATION

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SUMMARY

Adolescence is a difficult life stage to navigate, and having to face a significant life crisis, such as the divorce of one's parents, intensifies the already heavy burden of adolescence. Divorce, moreover, may have lasting detrimental ramifications for the individual. As a result, the individual seeks mechanisms and ways of coping with life's stressors. Adaptive coping mechanisms, such as religiousness and spirituality, have positive effects on the individual, especially with regard to his/her psychological well-being (Wills, Yaeger, & Sandy, 2003). Against this background, the present study investigated the psychological well-being, religiousness and spirituality of adolescents from intact families and adolescents from divorced families. The aim was to determine whether there were differences in psychological well-being, religiousness and spirituality between these two groups of adolescents, and also to explore qualitatively how adolescents from divorced families utilise their religiousness and spirituality to cope with the divorce of their parents. The life span theory (Newman & Newman, 2009), pillars of psychological well-being (Ryff, 1989), faith development theory (Fowler, 1981) and Bronfenbrenner's bio-ecological theory (1979) all contributed to the theoretical framework for this study. A mixed-methods research design was employed. The Ryff Psychological Well-Being scale (Ryff, 1989) was used to measure psychological well-being, and the Assessment of Spiritual and Religious Sentiments scale (Piedmont, 2005) was used to measure religiousness and spirituality. An open-ended question was utilised to explore significant life crises that the participants had faced, whether the participants believed that their religiousness and/or spirituality aided them during the crisis, and how they employed their religiousness and/or spirituality to cope with the significant life crisis. A total of ninety adolescents aged between 15 and 18 years from three schools in the Helderberg basin in the Western Cape participated in this study. The results show that there were some significant differences between genders with regard to specific dimensions of psychological well-being, religiousness and spirituality. These dimensions were personal growth, religiosity, prayer

fulfilment and universality, and females tended to score higher on all of these dimensions.

There were no significant differences with regard to type of household (intact or divorced) on psychological well-being, religiousness or spirituality. The qualitative results show that religiousness is a definite coping mechanism that participants use to navigate the crisis of divorce. This thesis contributes to research on adolescents, religiousness and spirituality, and the effects of divorce. Recommendations are made for future research into religiousness and spirituality.

Keywords: adolescents, divorce, religiousness, spirituality, psychological well-being

OPSOMMING

Adolesensie is 'n moeilike lewensfase om te navigeer, en om 'n groot lewenskrisis, soos die egskeiding van jou ouers, die hoof te bied, vergroot die reeds swaar las van adolesensie. Egskeiding kan ook blywende en nadelige gevolge vir die individu inhou. Gevolglik poog die individu om meganismes en maniere te soek om die bykomende lewenstressors te hanteer. Gesonde hanteringsmeganismes, soos godsdienstigheid en spiritualiteit, het 'n positiewe uitwerking op die individu, veral met betrekking tot sy/haar sielkundige welstand (Wills, Yaeger, & Sandy, 2003). Na aanleiding hiervan is hierdie tesis gerig op die ondersoek van verskille in sielkundige welstand, godsdienstigheid en spiritualiteit in adolessente uit getroude gesinne en adolessente uit geskeide gesinne. Hierdie tesis is daarop gemik om te bepaal of daar verskille in sielkundige welstand, godsdienstigheid en spiritualiteit is tussen hierdie twee groepe adolessente, en ook om kwalitatief te bepaal presies hoe adolessente uit geskeide gesinne hulle godsdienstigheid en spiritualiteit gebruik om die egskeiding van hulle ouers te hanteer. Die lewenspanteorie (Newman & Newman, 2009), pilare van sielkundige welstand (Ryff, 1989), *faith development theory* (Fowler, 1981) en Bronfenbrenner se bio-ekologiese teorie (1979) is as teoretiese raamwerke vir hierdie navorsing gebruik. 'n Gemengde metode navorsingsontwerp is gebruik. Sielkundige welstand is met die Ryff Psychological Well-Being skaal (Ryff, 1989) gemeet, terwyl godsdienstigheid en spiritualiteit met die Assessment of Spiritual and Religious Sentiments (Piedmont, 2005) skaal gemeet is. 'n Oopende-vraag is ontwerp om die groot lewenskrisis te verken wat die deelnemers ervaar het, om uit te vind of die deelnemers glo dat hulle godsdienstigheid en/of spiritualiteit hulle tydens die krisis gehelp het, en hoe hulle hul godsdienstigheid en/of spiritualiteit tydens die verwerking van die groot lewenskrisis gebruik het. 'n Totaal van negentig adolessente tussen die ouderdomme van 15 en 18 jaar van drie skole in die Helderbergkom in die Wes-Kaap het aan hierdie navorsing deelgeneem. Die resultate het getoon dat daar 'n paar beduidende verskille tussen geslagte is met betrekking tot die spesifieke dimensies van sielkundige welstand,

godsdiensdigheid en spiritualiteit. Hierdie dimensies was persoonlike groei, religiositeit, gebedsvervulling en universaliteit. Vroulike deelnemers was geneig om hoër tellings te behaal vir al vier hierdie dimensies. Daar was geen beduidende verskille met betrekking tot die tipe huishouding (getroud of geskei) op sielkundige welstand, godsdiensdigheid of spiritualiteit nie. Die kwalitatiewe resultate het getoon dat godsdiensdigheid 'n definitiewe behartigingsmeganisme is wat deelnemers gebruik om die krisis van hulle ouers se egskeiding te hanteer. Hierdie tesis dra by tot navorsing oor adolessente, godsdiensdigheid en spiritualiteit, en die gevolge van egskeiding. Aanbevelings word gemaak vir toekomstige navorsing oor godsdiensdigheid en spiritualiteit.

Sleutelwoorde: adolessente, egskeiding, godsdiensdigheid, spiritualiteit, sielkundige welstand

ACKNOWLEDGEMENTS

For the completion of this thesis I would like to sincerely thank:

Professor Greeff

For all your excellent insight and patient guidance throughout my thesis-writing process. Thank you for always making time to see me and respond to my questions, for providing me with the highest quality resources, for reading through my work regularly, and giving me very useful feedback. You have instilled in me a love for social research and a renewed passion for psychology. I could not have had a better supervisor!

Professor Kidd

For helping me with the statistical analysis and interpretation of the data for this research. Thank you also for all the useful feedback, for being so patient with me, to the extent of explaining things a few times in order for me to clearly understand the statistics and statistical procedures.

To the three schools in the Helderberg basin

Thank you for agreeing to participate in this research, for your friendliness, enthusiasm, and willingness to help, for accommodating me, and helping me to organise the data-collection process.

Mom, Dad and Brother

Thank you for all your regular motivational phone calls, prayers, and the sacrifices you have made in order for me to pursue my dream. Thank you for listening to my complaining, excitement, ramblings about research and psychology, for giving me emotional and financial support, and for just being the most supportive, inspirational and loving family anyone could ask for. Without you, I would never even have dared to take on this project. Thank you from the bottom of my heart!

Grandmothers

Thank you for supporting me in your special way! I am blessed to still have both of you in my life, and I am inspired by the way both of you have lived your lives. Thank you for the life lessons, for regularly phoning to hear about my thesis, and for that extra push of confidence and motivation.

Friends

For sitting up with me late at night, for getting up with me before the break of dawn, for studying with me, for proofreading my work, and for taking special care of me. When it comes to friends, I have hit the jackpot! Your friendship and loyal support has driven me to do things that I did not always believe was possible.

TABLE OF CONTENTS

Chapter 1: Introduction and background to the research	1
1.1 Introduction and background to the problem	1
1.2 Motivation and rationale for the research	3
1.3 Aims and objectives of this research	5
1.4 Operationalisation of key concepts	6
1.5 Chapter conclusion	8
Chapter 2: Theoretical framework	9
2.1 Erik Erikson's life span theory	9
2.2 The pillars of psychological well-being	12
2.3 Fowler's faith development theory	14
2.4 Bronfenbrenner's bio-ecological theory	16
2.5 Conclusion	19
Chapter 3: Literature review	21
3.1 Introduction	21
3.2 Adolescence	21
3.3 Psychological well-being	23
3.4 Stressors and negative coping mechanisms	27
3.4.1 Stressors relevant to adolescents	27

3.4.2	Maladaptive coping mechanisms in adolescents	28
3.5	Spirituality and religion	30
3.5.1	Spirituality and religion as positive coping mechanisms	30
3.6	Divorce	37
3.6.1	Parental divorce and adolescents	38
3.6.2	Religion and divorce in the lives of adolescents	42
3.7	Conclusion	45
Chapter 4: Research methodology		48
4.1	Research design	48
4.2	Study population	49
4.3	Data gathering instruments	53
4.3.1	Biographical questionnaire	54
4.3.2	Quantitative measures	54
4.3.3.1	Ryff Psychological Well-Being Scale (RPWBS)	54
4.3.3.2	The Assessment of Spirituality and Religious Sentiments (ASPIRES)	57
4.3.3	Qualitative measure	59
4.4	Procedure	59
4.5	Ethical procedures	61

4.6	Data analysis	62
4.6.1	Quantitative data analysis	62
4.6.2	Qualitative data analysis	63
Chapter 5: Results		67
5.1	Introduction	67
5.2	Biographical information of the participants	68
5.3	Quantitative results	70
5.3.1	Psychological well-being	71
5.3.2	Religiousness and spirituality	73
5.3.3	Correlations between psychological well-being, religiousness and spirituality	76
5.4	Qualitative results	78
5.5	Chapter conclusion	86
Chapter 6: Discussion		89
6.1	The relationship between psychological well-being, religiousness and spirituality	90
6.2	Gender differences	91
6.2.1	Psychological well-being	91
6.2.2	Religiousness	92

6.2.3	Spirituality	93
6.3	Psychological well-being and divorce	93
6.4	Religiousness, spirituality, and divorce	94
6.5	Time since divorce as a factor	96
6.6	Limitations of this study	98
6.7	Recommendations for future research	98
6.8	Conclusion	99
REFERENCES		101
ADDENDA		112
Addendum A:	Biographical questionnaire	112
Addendum B:	Qualitative open-ended question	113
Addendum C:	Ryff Psychological Well-being Scale	115
Addendum D:	Assessment of spiritual and religious sentiments (ASPIRES)	127
Addendum E:	Permission from Dr Carol Ryff to use and translate the Ryff Psychological Well-being Scale	134
Addendum F:	Research ethics committee approval to conduct research	135
Addendum G:	Western Cape Education Department permission to conduct Research	138
Addendum H:	Schools' information letter	140

Addendum I:	Parental consent form	146
Addendum I.1:	Toestemmingsbrief vir ouers/voogde	149
Addendum J:	Participant assent form	152
Addendum J.1:	Deelnemer toestemmingsbrief	154

LIST OF TABLES

Table 1:	Demographic Aspects of the Sample	51
Table 2:	Biographical Characteristics of Adolescents from Intact and Divorced Families	69
Table 3:	Descriptive Statistics on the Psychological Well-being Variable and Dimensions for Adolescents from Intact and Divorced Families	72
Table 4:	Descriptive Statistics of the Religiousness and Spirituality Variables and Dimensions for Adolescents from Intact and Divorced Families	74
Table 5:	Significant Crises as Stated by Participants	79
Table 6:	Did your Religion and/or Spirituality Aid you in Coping with this Crisis in your Life?	80
Table 7:	Themes that Emerged in Response to the Open-ended Question	82
Table 8:	Coping Mechanisms According to Participants Whose Significant Crisis was Facing the Divorce of their Parents	84

LIST OF FIGURES

Figure 1:	The percentage of participants from each of the three schools	53
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Chapter 1

Introduction and background to the research

1.1 Introduction and background to the problem

Karl Marx wrote, in an unpublished article in 1843, that “religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people” (1843/1970, p. 1). As for its intended meaning, this quote served as a sobering realisation of the harsh conditions under which the people of the day lived, and how they used religion as a metaphorical “opium” to still the pains of a meandering and almost meaningless existence (Tshering, 2009). Are religion and spirituality mere crutches to lean on during difficulty? Or is there more than meets the eye to this elusive subject?

According to the earliest available population census conducted in South Africa in 2001 (South Africa’s population, 2001), 79.8% of the people in South Africa are Christians. In the census it was established that 15% of the population have no belief or affiliation with a religious institution. Black people, according to the 2001 census (South Africa’s population, 2001), have the highest rate of people indicating they have no belief (17.5%), and a total of 1.3% indicated that they were undecided about religion. In the white demographic, 8.8% of people have no belief, and 2% are undecided. In the coloured demographic, 3.8% of people have no belief, and 1.3% are undecided about their beliefs. The Indian/Asian demographic in South Africa is said to be most certain of their faith, with only 2.3% stating that they have no religion, and 0.94% indicating they are undecided. The statistics show that, generally, very few South African citizens have no belief or are undecided about their religious affiliation. Religion, and specifically Christianity, is an integral part of the life and culture of the majority of South Africans (Oduah, 2010). In the Western Cape, Christianity is practised by the majority of the population (81.9%), 6.5% are Islamic, 0.4% practise Judaism, 0.2% are

practicing Hindus, and 10.6% consider themselves as having no religious affiliation or spiritual stance (South Africa's population, 2001). As can be deduced from the aforementioned statistics, religion constitutes an essential part of the lives of individuals in the Western Cape.

Studies have shown that religion as a coping mechanism is highly effective in dealing with life stressors (Furrow, King, & White, 2004; Pinkard & Heflinger, 2006; Van Dyke, Glenwick, Cecero, & Kim, 2009). Specifically, Bjorck (2007) ascertained that a sincere undertaking of faith and religion can boost psychological adaptation by providing the individual with a sense of purpose, a support network and enhanced emotional functioning and moral structure. On the other side of the spectrum, religious coping may be maladaptive. Negative responses toward religion, for example questioning God's love or power, feelings of anger towards God or a religious organisation, withdrawing from circles of religious friends, or re-evaluating events as punishment for one's sins, are associated with worse psychological functioning (Zhai, Ellison, Glenn, & Marquardt, 2007; Zhai, Ellison, Stokes, & Glenn, 2008). Conversely, however, constructively considering one's faith may result in a deeper faith and trust in God. Either way, the appraisal of religion has implications for behaviour. For example, in a study conducted by Wills, Yaeger and Sandy (2003) it was found that groups that measured high on religiousness were better at coping with negative life events, and that groups with lower scores for religiousness were correspondingly less adept at coping with negative life events. In essence, the Wills *et al.* (2003) study showed that approaches or behaviours used to cope with stress are impacted on by religious belief.

In their study of youth and religion, Van Dyke *et al.* (2009) noted that not much research has been done on the effects that religiousness has on youth and adolescents. In a study concerning religion and positive development, Furrow *et al.* (2004) expressed the need to study the impact of religion and spirituality, specifically on the lives of youth and adolescents.

Wong, Rew and Slaikau (2006) established that religion and spirituality are important correlates of mental health in adult populations. However, this association has not yet been studied systematically in adolescent populations. In order to further understand social, emotional and psychological well-being, it is necessary to investigate spirituality and religiousness within the individual (Wong *et al.*, 2006). By rigorously studying spirituality and religiousness throughout the human life span, our understanding of human development may be enhanced (Wong *et al.*, 2006).

Much of the current research on the adolescent life stage has focused mainly on pathology and problems (Pinkard & Heflinger, 2006), instead of focusing on resilience factors and positive coping mechanisms that buffer teenagers from negative influences in their lives (Greeff & Le Roux, 1999; Schwartz, 2003; Wills *et al.*, 2003). On the basis of the aforementioned, it follows that it is necessary to investigate spirituality, religiousness and psychological well-being in adolescence. Consequently, the aim of this study was to determine whether religion and spirituality are associated with either vices or virtues in psychological well-being.

1.2 Motivation and rationale for the research

Thomas Kuhn (1970) stated that, in order to understand the core of a given anomaly or phenomenon, it is essential that members of a specific scientific community communicate and share new discoveries and information regarding these issues within the given field of study. The study of religion and spirituality within psychological research has been scarce at best (Wong *et al.*, 2006). Moreover, perhaps more rigorous study regarding religion and spirituality and their place in psychology is necessary to provide clearer answers about whether practising religiosity and spirituality can be a vice or a virtue in theory and practice. Wong *et al.* (2006) stated in their research that the relationship between religiosity and/or spirituality and mental health has not been studied systematically, and the recommendation is

to quantify both religious and spiritual, as well as mental health, variables in order to find correlations. Pinkard and Heflinger (2006) are of the opinion that more research is needed on the impact of religion and what impact religious activities have on the youths that participate in said activities. More information is required to ascertain conclusively the exact positive or negative impact of religion and spirituality on the lives of individuals.

Van Dyke *et al.* (2009) and Wong *et al.* (2006) observed that most research has focused primarily on adults, without giving deliberate consideration to the potentially valuable and developmentally unique relationships between mental health and religious coping during adolescence. Bjorck (2007) reiterates that very little social research is conducted and geared toward understanding adolescents in various aspects of their lives, particularly religiousness during adolescence. Norrish and Vella-Brodrick (2009) state that, although positive psychology and strength-based therapies are still in their infancy, adolescent-focused interventions are becoming more and more popular, and therefore more systematic studies of and research on adolescent buffers and strengths are needed.

Theron and Theron (2010) conducted a review of studies done in South Africa that focus on youth resilience and factors that add to psychological well-being, and noted a gap in the literature, i.e. there seems to be a lack of definitions of concepts that apply to the South African context, as well as a lack of culturally appropriate instruments to measure these constructs. Theron and Theron (2010) also noted that much of the current positive psychological research stems from countries outside of South Africa, and thus there is a definite need to quantify and ascertain resilience and psychological well-being factors that are unique to the South African context.

Furthermore, research is needed on the buffering effects of religiousness against negative life events, such as the death of a loved one, the divorce of parents, or substance abuse (Schwartz,

2003). Little research has been geared toward studying the positive aspects, or strengths, of individuals and/or their families, while positive growth-orientated research may be of much practical value (Greeff & Le Roux, 1999). This relative lack of research is viewed by Furrow *et al.* (2004) as being surprising, considering how fundamental the link between religion and identity is in adolescents. Consequently, the current study will serve to address the following niches in the existing literature: (1) adding to the body of knowledge pertaining to spirituality and religion and their relationship with psychological well-being; (2) adding to the research focused on adolescents; and (3) disseminating research that is context specific, in this case to the Western Cape, South Africa.

With the knowledge gained from this research, practitioners, teachers, parents and the larger community can support and encourage teenage individuals to build on their strengths and, in so doing, enable them to increase their resilience, especially in the light the divorce of their parents. In the light of the statement by Pinkard and Heflinger (2006) that the American Psychological Association (APA) advocates the use of faith-based therapeutic treatments, the results of this study may serve to further this cause.

1.3 Aims and objectives of this research

Very little research has been conducted on religiousness, spirituality and psychological well-being in the context of South Africa (Papalia, Olds, & Feldman, 2007; Theron & Theron, 2010). Thus, a primary aim of this study was to contribute to the body of scientific knowledge about religiousness, spirituality and psychological well-being in the South African context.

Salutogenesis refers to the origin of health, and salutogenically oriented research aims to study the positive aspects of human functioning, rather than the weaknesses or deficits (Greeff & Ritman, 2005). There seems to be a lack of research focusing on the positive aspects of psychology, and thus this study is salutogenically geared.

A secondary aim was to disseminate socially relevant knowledge that can assist professionals involved with teenagers trying to cope with significant life challenges. Learners at three different schools in the Helderberg basin, in the Western Cape, participated in this research. The information gathered by this research thesis will be presented in a general feedback session to the governing bodies, headmasters and staff members of each of the three schools.

The primary objective of this research was to determine the relationship between spirituality and psychological well-being, and between religiousness and psychological well-being in adolescents. The secondary objective was to examine whether there are differences in spirituality, religiousness and psychological well-being between adolescents from intact families and adolescents from divorced families.

1.4 Operationalisation of key concepts

In order to maintain the highest level of validity, it is important to define and operationalise the key concepts used in a given study (Babbie & Mouton, 2007; Graziano & Raulin, 2010). The following are relevant concepts and their definitions will apply throughout the duration of the research:

Psychological well-being: “individuals are in a state of psychological well-being if they have a high degree of satisfaction with themselves, if their mood is good (positive affect), and if they only occasionally experience unpleasant emotions such as sadness, anger, and inhibitions (negative affect)” (Landa, Martos, & López-Zafra, 2010, p. 783). A heightened level of psychological well-being is often a precursor for positive or good mental health. Much of the literature cited in this thesis uses these two terms interchangeably and does not differentiate between their meanings.

Religiousness: defined by Petersen and Seligman (2004) as an individual’s “degree of acceptance of the prescribed beliefs associated with the worship of a divine figure, and the

individual's private acts of worship" (p. 602). Zhai *et al.* (2008) define religiousness as an implied connection "with established institutional forms of worship, and a link with received theological doctrines and dogmas" (p. 380). In other words, religion can be defined as extrinsic behaviour acceptable to the practices of a relevant belief. For example, if an individual believes in the doctrines of Christianity or Islam, that individual is likely to display behaviours like reading the Bible or the Quran, going to church or mosque, praying, etc.

Spirituality: defined as "both the private, intimate relationship between humans and the divine, and the range of virtues that result from that relationship" (Petersen & Seligman, 2004, p. 602). Furthermore, Zhai *et al.* (2008) demarcate spirituality as "widely perceived to be more individual and subjective, reflecting personal practices and experiences that may diverge from religious orthodoxy or convention" (p. 381). By way of explanation, spirituality can be seen as the intrinsic attitude held by the individual, as well as the vestigial influence that the mentioned belief may have on that same individual. For example, if an individual believes in Christianity, inwardly the individual may experience a connectedness to a higher spiritual being or beings, and this connectedness may result in inward changes, such as a heightened degree of empathy and compassion for others.

Intact families: "a nuclear family in which membership has remained constant, in the absence of divorce or other divisive factors" (Oxford dictionaries, 2012). In other words, intact families are families in which both mother and father are present, and are not divorced or legally separated.

Divorced families: families where the adolescent lives within a household in which the parents are divorced and there is only one parent in the household (single parent as a result of divorce or death), one or both parents are in a long-term relationship (co-habiting), one or both parents have remarried, or the parents are divorced but still live together (Walsh, 2003).

In this research, only data from families in which the adolescent lives in a divorced, single-parent household will be used.

Child/children of divorce: refers to the offspring, of any age, of the divorced couple. Children of divorce can refer to children (ages younger than 12), adolescents (ages 12 to 19), young adults (ages 20 to 35), and adults (ages 36 onward) (Goldenberg & Goldenberg, 2008).

1.5 Chapter conclusion

In this chapter I have introduced and rendered a background to the topic under study. I have motivated why this research is necessary, and also expressed what this study aims to achieve. Lastly, clear working definitions were provided to aid in the full comprehension of each concept as it will be utilised in this thesis, thus adding coherence and consistency.

In Chapter 2, the relevant theories that provide a foundation for this research will be discussed. Special detail about how each theory pertains to adolescents will be highlighted and discussed to give the reader a fuller picture of how each theory applies to this study. Chapter 3 will deal with and discuss previous literature on studies that are relevant to the topic under study, viz. psychological well-being, religiousness, spirituality and adolescents. In Chapter 4 the study population, sampling, procedure for data collection, data analysis and ethical considerations will be presented and discussed. Chapter 5 contains the results (descriptive statistics, analysis of variance and correlations) of the statistical analyses of the data, and Chapter 6 will discuss the results in the context of previous literature and the theories used in this thesis.

Chapter 2

Theoretical frameworks

In this chapter I will discuss the theoretical frameworks that undergird this research. The theoretical frameworks discussed are: (1) a contemporary version of Erik Erikson's (1963) life span theory; (2) the six pillars of psychological well-being, based on existing theories (Ryff & Singer, 2008); (3) Fowler's theory of faith development (Fowler, 1981), which ties in elegantly with the life span theory; and (4) Uri Bronfenbrenner's (1979) bio-ecological theory.

2.1 Erik Erikson's life span theory

One way of trying to understand adolescents is by viewing them in the light of the psychosocial development perspective. Newman and Newman (2009) contemporised and adapted the original work of Erik Erikson (1963) on the psychosocial theory of human development by dividing the adolescent phase into different stages to include both early and later adolescence, and also by dividing adulthood into early, middle and later adulthood, effectively adding two stages to Erikson's original eight stages.

Erikson (1963) posited human development in eight sequential life stages, each presenting a crisis. Upon the successful mastery of a crisis, an individual will have learned a virtue and will be able to move on to the next, consecutive life stage. For example, according to Erikson, at the ages between 8 and 12, each individual faces the crisis of "industry versus inferiority". The virtue that emerges from this crisis is "method and competence" (Erikson, 1963).

Up until this point of the life stage theory, it can be deduced that development depends mostly on what others do to the individual (Newman & Newman, 2009). For example, a child facing the crisis of basic trust versus mistrust (birth to 18 months old) can be said to have no locus of

control over the navigation and outcome of the crisis. Because an infant relies so heavily on its caretakers, the successful mastery of this stage would rely on how the infant is treated by the caretaker(s). From early adolescence onward, however, development depends mostly on how the individual gains government of a given crisis by his or her own merit.

Newman and Newman (2009) propose a middle stage between childhood and late adolescence, termed early adolescence. Adolescents between the ages of 12 and 18 years (classified as early adolescence) go through a developmental crisis called group identity versus alienation. The adolescent within this stage of human development asks him- or herself the question, “who am I?”, and “what can I be?” (Papalia *et al.*, 2007); this, in essence, is the search for identity.

Distinct features of early adolescence are significant physical, cognitive and emotional changes, sexual awakening and the individual’s search for belonging (Newman & Newman, 2009). This intense search for belonging leads early adolescents to find groups with whom they may resonate. The virtue that arises from this life stage is (as in Erikson’s original theory) fidelity toward others and, without it, the early adolescent cannot successfully advance to the later adolescent stage of identity versus role confusion (Newman & Newman, 2009).

Adolescence is a stage at which the individual is no longer a child, but not yet completely an adult. Navigating through this life stage is complex as the adolescent attempts to find his or her own identity, negotiate social interactions, apprehend simple social contracts, understand and appreciate his or her role within a social group, and cogitate on moral issues (Newman & Newman, 2009). The adolescent is charged with the assignment of discovering his or her own identity outside of the family of origin, as a member of the wider society. During this process, many adolescents withdraw from their responsibilities. This process is termed “moratorium”,

denoting a very real and observable suspension, or halt, in the adolescent's attempts to navigate through this life stage and accompanying crises (Newman & Newman, 2009). However, instead of it being an undesirable obstruction in the developmental process, psychologists have defined the moratorium as an occasional necessity in some adolescents' lives (Papalia *et al.*, 2007). A moratorium is often a period of searching for and finding a sense of self, or identity. It serves as an interim stage in which the individual seeks out his or her occupation and religious, ethnic, cultural or social identity (Papalia *et al.*, 2007). It is said that an individual experiencing moratorium is undergoing an "active identity crisis" and may, during this time, explore many different options for finding the self. For example, the individual may visit many different churches, or change between social groups, to find the best fit for the self (Papalia *et al.*, 2007).

In order to successfully master this stage and enter the transition to the next stage of human development, the adolescent must necessarily get a handle on the following tasks: (1) develop mature relationships with members of both genders; (2) develop a gender role; (3) accept and embrace the current physical changes the he or she is undergoing; (4) acquire socially responsible and socially acceptable behaviours; (5) establish a value system, at least as a foundation for later stages; (6) gain independence from the parental subsystem as a mode of social interaction; (7) make choices and the relevant preparations for a future vocation; (8) prepare for mature, long-term intimate relationships; and (9) accomplish the intellectual tasks necessary for effective functioning (Pienaar, Beukes, & Esterhuyse, 2006).

The virtue of fidelity to others means that the individual is devoted to a group and its core values. When pledged to others, as in the group setting, the individual becomes integral in the group dynamics and significant to the other members in terms of feeling needed, being of interest to the others and having a mutual concern for one another. The more a member can become important and, to an extent, invaluable to others, the more he or she is able to bring

about significant changes in his or her chosen group. Being able to bring about change contributes to the individual's sense of worth in the group and to his or her personal well-being (Newman & Newman, 2009). Religious organisations and spiritually-focused groups also lend themselves to enhancing the well-being of the individual. Because these types of groups usually have a strong philanthropic motivation, an individual is more able to bring about positive changes in the lives of others, bringing about a greater sense of well-being (Newman & Newman, 2009).

In summary, the theory of psychosocial development provides a well-defined, albeit incomplete, lens through which one can view and study adolescent development. The value of this theory lies therein that it is relatable, as it emphasises personal crises and social conflicts, and that it gives clear explanations for which crises may arise through the sequential life stages (Newman & Newman, 2009). A strong critique against this theory of development is that it does not take into account gender differences, and how or why development takes place (Newman & Newman, 2009). Despite this criticism, the theory of psychosocial development has greatly advanced social scientists' understanding of development (Newman & Newman, 2009). The next section will demonstrate the pillars of psychological well-being and the theories that form the foundation for each pillar.

2.2 The pillars of psychological well-being

According to Ryff and Singer (2008), psychological well-being is contingent on six pillars, namely (1) self-acceptance; (2) positive relations with others; (3) personal growth; (4) purpose in life; (5) environmental mastery; and (6) autonomy. These pillars of psychological well-being will be discussed in this section.

Self-acceptance, according to Ryff and Singer (2008), is more than mere knowledge of one's own motivations, desires and intentions behind actions. It is a positive regard that the

individual has for him- or herself. Positive relations with others denote that the individual not only “gets along” with others, but that the individual is able to feel empathy and share a feeling of mutual compassion with other individuals. Self-acceptance and positive relations with others (the second pillar), can be seen as two sides of the proverbial coin. Both of these pillars are relationally oriented, i.e. to the relationship with the self, and the relationship with others (Ryff & Keyes, 1995; Ryff & Singer, 2008; Seifert, 2005).

Thirdly, personal growth, according to Ryff and Singer (2008), is related to Abraham Maslow’s (1968) theory of self-actualisation. Personal growth is a continuous and dynamic process in which the individual perpetually strives to realise personal potential, is open to new experiences, and is in a continuous state of development, as opposed to a stoic acceptance of one’s current state. The individual is constantly aiming to better the self and uncover new talents and abilities (Ryff & Keyes, 1995; Ryff & Singer, 2008).

Purpose in life is the fourth pillar on which psychological well-being stands, and it can be said to have strong existential underpinnings (Ryff & Singer, 2008; Seifert, 2005). Purpose in life necessitates meaning-making (a central feature in existential thought), and thinking of life as a series of obstacles to complete and achievements to be gained (Ryff & Singer, 2008). Perhaps the most well-known anecdote regarding purpose in life is Viktor E. Frankl’s (1959) narrative on the concentration camp victims during the Holocaust (circa 1939-1944). In short, Frankl (1959) observed that those prisoners who felt they had a purpose in life and something to look forward to tended to survive their counterparts who felt that their lives had already ended and that they had nothing more in store for them. Indeed, having a sense of purpose is what kept many of these people alive: Prisoners who had lost hope and a vision for their personal future died from hopelessness and a lack of purpose (Frankl, 1959).

Environmental mastery, the fifth pillar of psychological well-being, is not completely different from the psychological constructs “sense of control” and “self-efficacy” (Ryff & Singer, 2008). The definition of environmental mastery is the individual’s ability to change his or her circumstances to suit his or her own needs. The emphasis here is the individual’s ability to find or create surroundings that adhere to his or her personal needs (Ryff & Singer, 2008).

Lastly, the sixth pillar of psychological well-being is autonomy, which, according to Ryff and Singer (2008), can be considered the most “western” of all the elements or pillars of psychological well-being. Apart from it being the individual’s ability to navigate obstacles and complete tasks on his or her own, autonomy is, as Rogers (1962) put it, an internal evaluation of the self. Maslow (1968) postulated that the autonomy observed in “self-actualisers” was their liberation from the fears, beliefs and dogmas held by the masses. It can thus be said that autonomy is the essential uniqueness of, and the expression of that uniqueness by, an individual (Ryff & Singer, 2008).

This section discussed how psychological well-being has been conceptualised, and included a discussion of the six pillars upon which psychological well-being is based and how each pillar is linked to existing theories. The next section will discuss faith development, as theorised by James Fowler (1981).

2.3 Fowler’s faith development theory

Fowler (1981) proposed a theory of how faith develops throughout an individual’s life. He posited that, from birth to death, the individual moves through six sequential and hierarchical stages of faith development, very much equivalent to Erik Erickson’s (1963) life span theory. However, Fowler’s theory differs in the aspect that not all people are able to go through all six stages of faith development (Parker, 2009). This is because, from the initial conformist view

of the third stage, in which various spiritual and religious teachings are accepted almost unquestioningly, the individual (when moving on to stage four) now grapples with those very same teachings that were left unquestioned (Parker, 2009). The point here is that, although stage three of faith development is not necessarily unique to one age or another, it is still valuable in giving insight into how faith develops in the individual.

According to Fowler's (1981) theory, each stage of faith development succeeds the previous stage and, as the individual progresses from one stage of development to the next, the tasks become less simple and more demanding of individual faculties such as reasoning and intellect. Fowler's (1981) faith development theory concerns itself with the development of the cognitive and emotional dimensions of an individual's religious and spiritual sentiments, because it integrates the intellectual faculties and capabilities of a given life stage with what can be expected from an individual's emotional progress at that respective stage.

As with the life span theory, the faith development theory has certain necessary conditions to which the individual must adhere in order to proceed to the next stage of faith development. A prerequisite for proceeding to subsequent stages is that the individual interprets, understands, values and relates to the religion or spiritual persuasion by which he or she is confronted (Fowler, 1981).

Adolescents are identified as being at the third stage of faith development, which is synthetic-conventional faith, or conforming faith (Fowler, 1981); most people move onto this stage of faith development when they reach adolescence (Parker, 2009). The adolescent has now learnt how to think abstractly and is able to see him- or herself from the perspective of others (Fowler, 1981). The opinions and statements of his or her peers, parents, and even teachers and spiritual/religious leaders, have become more significant to the individual. By way of explanation, there is a strong socio-centric outlook on life, and the adolescent uses the

opinions of others to aid in shaping a basis for his or her religious and/or spiritual identity (Fowler, 1981). Thus, the individual may identify strongly with the in-group, adopting their views, morals and credos - very much like conformism. The adolescent almost unquestioningly accepts the norms of the group, because, according to Parker (2009), he or she is not yet adequately able to ponder the held beliefs or values, or how and why these beliefs are held. One could think that this attitude of conforming is in stark contrast to the stereotypical rebellious nature of adolescents, but, as pointed out by Parker (2009) and Fowler (1981), at this stage of faith development the individual has not yet reached a level of grappling with and reasoning on questions regarding why certain beliefs are held, and thus does not seem to possess the confidence to deviate from the prevailing opinion and norms of the larger group. According to Parker (2009), the individual at this stage of faith development relies heavily on an institution, such as the church, to offer stability and aid in the formation of a belief system.

This section dealt with faith development and how it has been conceptualised by Fowler (1981). Adolescents are described as being at the third stage of faith development (synthetic-conventional faith), which is understood to be a “conforming” mentality towards faith. The reason for this is that the individual’s views on religion hinge heavily on the opinions of others. The next section will discuss how the individual’s development is influenced by his or her direct and peripheral surroundings in terms of Uri Bronfenbrenner’s bio-ecological theory (1979).

2.4 Bronfenbrenner’s bio-ecological theory

Behaviour does not form in a vacuum. Life span theory and the development of faith also do not operate or manifest outside of one or more systems, hence bio-ecological theory, as postulated by Uri Bronfenbrenner (1979), is also considered relevant to this study. Bronfenbrenner (1979) postulates that a person’s development takes place in five contextual

systems or surroundings that each have a different level of influence on the individual. These five interlocking systems are:

1. *Microsystem*, for example the nuclear family and friends;
2. *Mesosystem*, referring to links between two or more microsystems;
3. *Exosystem*, which refers to two or more settings, one of which that does not contain the individual. For example, the adolescent's parents might experience stress at work and the effects of this stress vicariously trickle down to the other family members. In essence, the adolescent might not have a physical presence at his or her parents' place of work, but he or she psychologically experiences what the parents experience at work, namely stress;
4. *Macrosystem*, which is Bronfenbrenner's (1979) term, used to refer to the overall patterns and trends in society, or culture; and
5. *Chronosystem*, which is used to refer to the effects of time (Bronfenbrenner, 1979).

The adolescent functions within all of these systems, and learns from each of them. Each system is governed by its own set of rules, norms and roles, all of which contribute to and affect the psychological development of the individual (Swick & Williams, 2006). For example, the initial socialisation takes place in the microsystem. The adolescent's first lessons on social interaction are learnt from his or her parents and sibling(s). This is also the system in which the foundation for religious and spiritual sentiments is instilled (Bronfenbrenner, 1979; Swick & Williams, 2006). The mesosystem, as mentioned above, entails the linkages and interactions between the other systems, i.e. micro-, macro-, and exosystems. In order to gain acceptance from his or her peers, the adolescent moves into this system, learning and picking up mannerisms and ideas from his or her peers (Bronfenbrenner, 1979). Belief systems are also influenced by this system, as the adolescent is inclined to conform to and learn from his

or her peers. The individuals in this system have a direct influence on how the adolescent practises his or her beliefs (Swick & Williams, 2006).

The adolescent does not have a physical presence in the exosystem, but rather a psychological one. For example, the household is directly and indirectly influenced by what happens at the parents' place of work. When the parents are under pressure at work, the effect of this pressure cascades down to the rest of the family, even though they are not directly linked to the parents' place of work (Bronfenbrenner, 1979; Swick & Williams, 2006). The macrosystem describes the current trends and patterns within a society and influences the adolescent a little less directly than the aforementioned micro-, meso- and exosystems (Bronfenbrenner, 1979). The influence of the macrosystem is generally perpetuated through the media, i.e. magazines, television, films, radio, etc.

Lastly, the chronosystem describes the period of time in which the rest of the systems occur. For example, researchers have found that the effects of divorce on children usually peak in the first year after the divorce, but that family functioning and interaction are usually more stable and less chaotic after two years (Swick & Williams, 2006). The progress of time can have an influence on the rest of the systems in the individual's life (Bronfenbrenner, 1979; Swick & Williams, 2006).

In summary, the bio-ecological theory proposes that each individual lives within at least five different systems, each of which influences his or her psychological, and sometimes physical, development to differing degrees. Socialisation and social learning occur at different intensities in each system. The smallest systems, like the microsystem, are directly linked to the individual and are likely to have a greater impact on the individual, whereas larger systems, like the macrosystem, may have less of an impact on the individual (Bronfenbrenner, 1979; Swick & Williams, 2006).

2.5 Conclusion

In this chapter the theories that form the theoretical basis of this research were discussed. The life span theory, as described by Newman and Newman (2009), is used to understand the context of adolescence. The pillars of psychological well-being were discussed in order to give a background to one aspect of how psychological well-being has been conceptualised and operationalised in psychological research. The theory of faith development (Fowler, 1981) is used to interpret how religion and spirituality develop in adolescence. Lastly, bio-ecological theory (Bronfenbrenner, 1979) aids in understanding the surroundings in which the individual moves and helping to describe the impact of each system on the beliefs, behaviours and attitudes of the individual.

The usefulness of life span theory for this research lies therein that it sheds light on an often misunderstood stage of life, namely adolescence (Papalia *et al.*, 2007; Pienaar *et al.*, 2006). By implementing this theory one might get a better glimpse of not only the physical changes, but also the inherent psychological changes that the adolescent is undergoing. Life span theory very neatly unpacks and describes a notoriously chaotic and difficult-to-understand life stage, making it a valuable addition in the endeavour to better understand adolescents.

Secondly, the pillars of psychological well-being were discussed with the intention to aid the reader in the comprehension of the variables measured in this research. The pillars were also discussed to demonstrate how each of the six elements (environmental mastery, self-acceptance, personal relations with others, etc.) is consolidated to form the foundation of psychological well-being.

Thirdly, the theory of faith development has much value in describing relatively misunderstood concepts such as religion and spirituality (Parker, 2009). The theory of faith development aids in bringing order to and providing a clear interpretation of a very abstract

and difficult to comprehend concept. It eloquently describes the individual's inner process of dealing with religion and how society and groups influence the individual's beliefs. This theory also describes how belief systems are influenced by the mental faculties and the current life stage of a given individual.

Fourthly, the bio-ecological theory serves as a backdrop against which human development and faith development are influenced within one or more systems, peripheral or immediate to the individual (Swick & Williams, 2006).

As previously noted, and as evidenced in the aforementioned, the life span and faith development theories coalesce well with one another, as both theories incline towards viewing human and spiritual/religious development as a sequence of stages in a hierarchy. In addition, both theories allude to the adolescent's tendency to accept and adhere to the popularly accepted and propagated opinions and idiosyncrasies of the larger group to which he/she has gravitated. The bio-ecological theory helps to determine the expected magnitude of the influence on an individual's thoughts and behaviours.

The literature review is presented in Chapter 3, comprising a discussion of previous studies that have special importance to this thesis. The chapter is divided into sections in order to discuss the different aspects of this research in a logical manner. The sections that will be presented include previous studies focusing on: (1) adolescents; (2) psychological well-being; (3) stressors and negative coping mechanisms; (4) spirituality and religion; and (5) divorce.

Chapter 3

Literature review

3.1 Introduction

A diverse range of resources were extensively searched for a comprehensive overview of research that has already been conducted on topics similar to the current research. The electronic databases used to acquire peer-reviewed academic articles were the internet search engine, Google; EbscoHost; PsychArticles; ProQuest; SA e-publication; and JStor. Keywords that were used to find relevant articles were adolescents and/or teenagers; psychological well-being; religiousness/religiosity/religion; and spirituality/spiritual.

This chapter has been divided into four sections that were divided according to key words in the title of this thesis, namely adolescence, psychological well-being, religiousness and spirituality. A section discussing stressors and negative coping mechanisms has also been added to juxtapose unhealthy adaptation with healthy adaptation in adolescents. At the end of this chapter, conclusions are stated as derived from the discussed literature.

3.2 Adolescence

Adolescence is perhaps the most widely misunderstood stage in the human life span. Apart from offering theoretical postulations about adolescents, some researchers have undertaken to study this demographic. This section offers a brief discussion of adolescence.

The teenage years are commonly regarded as the most turbulent and chaotic phase in the life span (Erikson, 1963; Newman & Newman, 2009; Papalia *et al.*, 2007). A veritable plethora of factors, such as identity formation, building and maintaining social friendships, navigating intimate and romantic relationships, and academic success and failure, make life complicated for many adolescents (Erikson, 1963; Papalia *et al.*, 2007; Pienaar *et al.*, 2006). In some

cases, relationships between adolescents and their parents can be difficult and inhospitable. Moreover, adolescence is characterised by moodiness and emotional outbursts. These new levels of emotional variability suggests that adolescence is a time of increased emotional complexity, lending to the individual a greater capacity to identify, express and understand a wider array of emotions (Newman & Newman, 2009).

Early adolescents tend to be more impulsive, non-conforming and reckless than individuals in other stages of development (Visser & Routledge, 2007). As the adolescent attempts to become more and more independent from his or her parents, he or she may challenge disciplinary boundaries in lieu of juvenile compliance and unquestioning obedience. Because the adolescent aspires to freedom and exploration, this behaviour is a precursor for the adolescent to investigate and prepare a rudimentary personal moral code to follow (Newman & Newman, 2009; Papalia *et al.*, 2007; Visser & Routledge, 2007).

Adolescents furthermore experience an increased desire to explore social bonds outside of their immediate family setting (Newman & Newman, 2009). Along with being intent on finding belonging among peers, the individual has the added task of coping with other stressors. This inclination to seek peers and cope with stress causes the individual to engage various adaptive and maladaptive coping mechanisms (Papalia *et al.*, 2007; Visser & Routledge, 2007).

This section looked at adolescence and what various studies have been able to establish about this period of life. Although adolescence is an elusive and difficult to understand subject, researchers have endeavoured to study this stage of life within different contexts. The next section deals with psychological well-being and what previous researchers have found in different sample groups.

3.3 Psychological well-being

A study conducted by Schwartz, Keyl, Marcum and Bode (2009) employed the PedsQL (Paediatric quality of life scale), which measures health-related quality of life; the Ryff Psychological Well-Being Scale, which measures well-being; and a self-report scale measuring altruistic behaviours in the individual. Schwartz *et al.* (2009) observed that, when adolescents had a helpful attitude towards others and frequently engaged in helping others, the helpful behaviour had a distinct effect on the adolescents' positive feelings of the self. In practice, as the adolescent engages in altruistic or helpful behaviours, his or her self-acceptance tends to increase. These researchers found minor differences between genders – males tended to show more “family helping” behaviours, while females were more inclined to “general helping” behaviour. The females also showed an increase in physical health as an outcome of altruistic behaviours, although males did not show the same outcome. In both the male and female participants, general positive social relations and positive self-regard were observed to be correlated with the displayed altruistic behaviours (Schwartz *et al.*, 2009).

Another study, aimed at investigating the gender differences in various aspects of psychological well-being (Perez, 2012), was conducted on 588 Filipino college students. This study employed the Daily Spiritual Experience Scale (DSES) to determine the participants' appraisal and frequency of spiritual experiences; the Parent-Adolescent Relationship Scale, which measures relationships between parents and their adolescent offspring; the Teacher and Peer Relationship Scale, which measured the individual's relationships with both teachers and peers; the Ryff Psychological Well-Being Scale; and a Positive and Negative affect scale, measuring the individual's overall affect. The study found significant differences between men and women. Perez (2012) found that the women generally scored higher on variables that were strongly associated with relationships with others, such as relationship with father, peer relationships, positive relations with others, and purpose in life. This finding alludes to the fact that women typically are more relationally oriented than men (Perez, 2012). Men scored

higher on autonomy (Perez, 2012), alluding to the fact that men conventionally are more competitive and achievement oriented. According to Perez (2012), gender differences can be attributed to gender role socialisation, in terms of which men and women are taught to place greater or lesser value on different things – women tend to place greater value on their relationships with others, while men tend to place greater value on personal achievements (Perez, 2012). In this study, however, no differences were found between genders on variables such as self-acceptance, personal growth and environmental mastery (Perez, 2012).

Garcia and Siddiqui (2009) conducted a study among adolescents to determine whether psychological well-being is contingent on temperament. They used the Satisfaction With Life Scale (SWLS), the Ryff Psychological Well-Being Scale (RWBS), and the Positive Affect and Negative Affect Scale (PANAS). Positive and negative affect were studied under the assumption that they were traits in individuals. The researchers found that positive affect was significantly correlated with environmental mastery, self-acceptance and personal growth, but did not find significant differences between negative affect and positive affect in the autonomy dimension. According to Garcia and Siddiqui (2009), the small difference in autonomy in their study can be contributed to conformity as a better adaptation strategy in adolescence. Garcia and Siddiqui (2009) also found that personal growth was higher in positive-affect adolescents, and their explanation for this was that positive-affect individuals tend to be self-actualisers. Self-actualisers seek out challenges, whereas non-self-actualisers avoid them (Maslow, 1968). Positive affect was also linked to greater life satisfaction, and Garcia and Siddiqui (2009) also found a significant relationship between life satisfaction and psychological well-being, in terms of which greater life satisfaction was positively correlated with higher psychological well-being. Garcia and Siddiqui (2009) concluded that positive affect as a trait was a fairly strong predictor of greater life satisfaction and higher psychological well-being, and that negative affect as a trait was a strong predictor for the converse.

Corsano, Majorano and Champretavy (2006) conducted research on 330 Italian adolescents (between 11 and 19 years old) to investigate the relationship between loneliness, healthy interpersonal relationships and psychological well-being. Corsano *et al.* (2006) used two questionnaires, namely the Louvian Loneliness Scale for Children and Adolescents, to measure positive and negative attributes of loneliness for the individual, and the Assessment of Interpersonal Relations measure, to establish the individual's appraisal of his or her interpersonal relationships. As expected, the study found that a positive relationship with both parents and peers promoted psychological well-being in adolescents and reduced the probability of malaise (Corsano *et al.*, 2006). Corsano *et al.* (2006) also noted that, when the individual's loneliness was as a result of social refusal or rejection, psychological well-being was lowered. If the loneliness was as a result of the individual choosing to be alone, and when the loneliness was experienced as pleasant and as a developmental need, the individual's psychological well-being remained strong (Corsano *et al.*, 2006). Corsano *et al.* (2006) concluded that loneliness as a result of rejection by the adolescent's peers, and a negative evaluation of loneliness, were related to lower psychological well-being. Conversely, adolescents with positive relations with others and a positive attitude toward their feelings of loneliness tended to have greater overall psychological well-being (Corsano *et al.*, 2006).

Two other studies have investigated the correlation between psychological well-being and social relationships (Buchanan & Bowen, 2008; Maynard & Harding, 2010a, 2010b). Buchanan and Bowen (2008) found that the higher the rate of adult support in an adolescent's life, the higher the psychological well-being. Buchanan and Bowen (2008) studied 13 843 American adolescents in the United States, using the School Success Profile (SSP), according to which the participants rated the amount of support they were receiving from the adults and peers in their lives. Buchanan and Bowen (2008) found that even when peer support was high, an extreme lack of adult support in the adolescents' lives had a negative impact on psychological well-being. These authors concluded that adult and parent support in the life of

an adolescent is of paramount importance, given the significant influence it has on the individual's psychological well-being. In a similar study in the United Kingdom, Maynard and Harding (2010a) measured the psychological well-being of 4 349 female adolescents in relation to the time they spend with their families. The authors used the Determinants of Adolescent Social Well-Being and Health (DASH) questionnaire, in which the participants reported which activities they enjoyed doing with their families, and the Strengths and Difficulties Questionnaire, used as a scale to measure the participants' psychological well-being. In confirmation of their hypothesis, Maynard and Harding (2010a) found that spending quality time with family, as well as engaging in family activities, was a strong contributor to high psychological well-being in this sample. Maynard and Harding (2010a) further found that there were ethnic differences in the relationship between psychological well-being and time spent with family. In their study sample, they continually observed that the repeated ritual of eating a meal together (the adolescent with his or her family) forged strong familial relationships and thus promoted better psychological well-being in all groups, except in black Caribbean adolescents, for whom such family rituals had an almost null effect on their psychological well-being. The authors concluded that, although the threat to the amount of time families get to spend together is imminent, it is not merely the quantity of time, but rather the quality of interaction during "family time", which promotes overall psychological well-being in adolescents. Expounding on their data and the results from their previous study, Maynard and Harding (2010b) suggested that warm, attentive parenting has better mental health outcomes for adolescents, further substantiating the point that quality interactions between parents and adolescents are of greater importance than the quantity of time parents and their adolescents spend together.

This section discussed previous research on psychological well-being and the different findings in terms of demographic groups, such as different genders and races. Much of the above-mentioned research focused on how interpersonal relationships promote psychological

well-being in adolescents, suggesting that the quality of relationships during adolescence has a definite influence on adolescents and their psychological well-being. The next section will discuss stressors relevant to adolescents, and the negative coping mechanisms employed by adolescents in order to deal with the mentioned stressors.

3.4 Stressors and negative coping mechanisms

This section will present a discussion of some of the stressors that adolescents face, followed by a look at the negative ways in which some adolescents cope with stressors. In contrast, the subsequent section will look at one of the more healthy coping mechanisms that adolescents employ to deal with their stressors.

3.4.1 Stressors relevant to adolescents

A stressor, as defined by Gersten, Langer, Eisenberg and Orzeck (1974), is an event, situation or environmental condition that is perceived as undesirable for an individual or that might pose a threat to the individual. The perceived threat may cause physical or psychological harm to the individual. This subsection deals with the aetiology of stress, focusing particularly on South African adolescents.

In reaction to the conglomerate of physical, psychological and mental changes taking place in them, teenagers incontrovertibly seek out ways in which to cope and deal with both normative and non-normative stress (Papalia *et al.*, 2007; Visser & Routledge, 2007). Dangerous sexual activities and substance abuse are two of the most well-documented mechanisms for coping in the teenage repertoire (Burdette & Hill, 2009; Palmer & Adamczyk, 2008; Pearce & Haynie, 2004). In the South African context, adolescents are faced with stressors such as high rates of community violence, violent crime, partner violence, adverse socio-economic circumstances, the absence of one or both parents due to death, divorce or separation, and substance abuse within the nuclear family, causing them to be at a high risk for adopting maladaptive coping

mechanisms (Flisher, Meyer, Mèrais, Lombard, & Reddy, 2007; Plündermann, Flisher, Mathews, Carney, & Lombard, 2008; Visser & Routledge, 2007).

In the light of the erstwhile democratic emergence in South Africa, circa 1994, apart from the distinct political changes, there have also been changes in the social and economic climate in the country (Pienaar *et al.*, 2006). Some of these changes include higher crime rates, structural changes in the education and labour force sectors, and changes in the distribution of financial affluence. However positive the effects of a democracy may be, family systems take a great deal of strain because of these changes (Pienaar *et al.*, 2006). In explanation, there is a ripple effect in the family system and, if one member takes strain, the effect cascades down to all the members (Goldenberg & Goldenberg, 2008).

3.4.2 Maladaptive coping mechanisms in adolescents

As Sir Isaac Newton states in his third law of physics, for every action there is an equal and opposite reaction. The force of the reaction is equal to the force of the initial action, but differs in direction. This well-known law of physics can be applied to the study of human behaviour (Hergenhahn, 2009). When an individual faces a stressor, the natural and first instinct is to eliminate the discomfort. In this subsection, I will describe some of the unhealthy and maladaptive “reactions”, or mechanisms, that adolescents employ to cope with their respective stressors.

A study conducted by Visser and Routledge (2007), focusing on 1 918 South African adolescents between the ages of 12 and 19 residing in Tshwane, found that the inception of alcohol abuse was high in early adolescence. A staggering 14% of their sample used alcohol excessively (Visser & Routledge, 2007). These statistics constitute the tip of the iceberg. Visser and Routledge (2007) made use of self-report questionnaires to estimate the substance use by their sample. According to them, this method of data gathering decreases the

probability of socially desirable answers to questions, but does not fully eliminate this possibility. Thus many of their statistics may in fact be much greater.

A study conducted by Plündermann *et al.* (2008) investigated substance abuse in 4 605 secondary school learners in Cape Town, South Africa. From the self-report questionnaires used to gather the data, 63% of the males and 45% of the females in the study sample were found to have used methamphetamine in the 12 months prior to the investigation. Plündermann *et al.* (2008) found that 33% of males and 26% of females who participated in their study regularly smoked tobacco in the form of cigarettes. These aforementioned statistics allude to South African adolescents' penchant for using addictive substances.

Madu and Matla (2003) conducted a study documenting suicidal behaviours (thoughts, threats, plans and attempts) in secondary school adolescents in South Africa. The study was conducted among 435 students living in Polokwane, Limpopo Province, with a fairly even distribution of ethnic groups in the sample. The researchers found that 21% of the study sample had attempted to commit suicide at least once. According to the researchers, the results yielded by the study attest to the maladaptive coping mechanisms that adolescents, and specifically South African adolescents, employ to relieve the stressors that they face on a regular basis (Madu & Matla, 2003).

Finally, a longitudinal study conducted by Patrick *et al.* (2009) in Cape Town, South Africa ascertained that the prevalence of lifetime cigarette, inhalant and marijuana abuse is greater in individuals who start using these substances in adolescence. The onset of substance abuse behaviours is strongly linked to stressors faced by the adolescent, along with abysmal living conditions, such as living in an impoverished household, living in a dangerous neighbourhood, etc. (Patrick *et al.*, 2009).

The results of the aforementioned studies are disconcerting because of the unfavourable prognosis of adolescents who engage in such harmful behaviours (Burdette & Hill, 2009; Madu & Matla, 2003; Palmer & Adamczyk, 2008; Patrick *et al.*, 2009; Pearce & Haynie, 2004; Plündermann *et al.*, 2008; Visser & Routledge, 2007). The abuse of alcohol, cigarettes, inhalants and other substances has been shown to affect individuals not only physically, but also to lower psychological well-being globally (Fisher & Harrison, 2009). In the next subsection I will discuss one of the more healthy ways in which adolescents weather life stressors.

3.5 Spirituality and religion

This section deals with how adolescents use their religious beliefs and spiritual persuasions to overcome stress and other obstacles in their lives.

3.5.1 Spirituality and religion as positive coping mechanisms

There are many positive mechanisms that adolescents can engage in when confronted with a significant crisis, and one mechanism that contributes strongly to individual resilience is spirituality and/or religious involvement, or religiousness (Schwartz, 2003; Wills *et al.*, 2003). Religion and spirituality provide a sense of order and belonging during a potentially tumultuous period of development, such as adolescence (Papalia *et al.*, 2007; Wong *et al.*, 2006). According to Bjorck (2007), using a combination of religious coping and problem-solving strategies to manage stress is considered one of the most efficient and adaptive approaches. Furthermore, religious coping generally results in positive outcomes and better psychological functioning in the individual (Bjorck, 2007).

Wills *et al.* (2003) conducted a four-year school-based longitudinal study in which 1 182 7th grade students were measured on four separate occasions until they reached the 10th grade. Their study incorporated the use of a questionnaire in which participants rated how they

valued religion on a four-point scale, namely Jessor's Value on Religion Scale (JVRS), alongside a self-report of the participants' perceived level of coping. The JVRS requires the participant to rate items such as belief in God, reliance on religious teachings, use of prayer for personal problems, and reliance on religious beliefs as a guide. From this research, Wills *et al.* (2003) ascertained that the groups that scored high on the measure of religiousness tended to cope better with significant life events. They also found that the perceived impact of a given life stressor was significantly lower for the high-religiosity subgroup than for the other groups. This research also demonstrated the noteworthy preventative effect that religiosity has on the emergence of adolescent substance use and/or abuse. Furthermore, Wills *et al.* (2003) speculated that the significant buffering effect of religiosity may be because religion affects both attitudes and values, which essentially influence behaviours. The adolescent's value of religion can thus be said to be a factor moderating the perceived impact of negative life events (Wills *et al.*, 2003).

Wong *et al.* (2006) conducted a systematic review of 20 research studies that took place between 1998 and 2004. They identified and selected articles based on whether the article dealt with spiritual and/or religious matters and how they applied to adolescents. They were able to establish that, in 90% of the articles investigated, higher levels of religiosity and/or spirituality were linked with better mental health in adolescents. Moreover, most of the reviewed literature showed that religiosity and/or spirituality indeed served as protective factors for adolescents. Adolescents who placed a high level of importance on prayer and religion were also shown to have higher levels of self-esteem and lower levels of substance abuse (Wong *et al.*, 2006), buffering them even further against employing maladaptive coping mechanisms to deal with stress. Lastly, in their meta-analytic study, Wong *et al.* (2006) noticed that religiousness aided in positive growth in adolescents who had been subjected to a past traumatic event. In this context, the positive growth meant that, instead of the religious adolescents adopting maladaptive behaviours (such as substance use and/or abuse) or attitudes

(despondency, defeat, and apathy), and responding negatively to the traumatic event, they were able to grow from it, which tended to be a measure of positive mental health and well-being (Wong *et al.*, 2006).

In their study, Pinkard and Heflinger (2006) repeatedly found that satisfaction with life and psychological well-being were strongly linked with religious experience. These researchers interviewed 996 adolescents from the southern states (Tennessee and Mississippi) of the United States of America and asked specific questions about their religious activities and how much pastoral counselling they were receiving. The study also used the Columbia Impairment Scales and the Child Behaviour checklist to measure emotional and behavioural problems in the sample. The entire sample was classified as having a clinical level of psychosocial impairment. Based on their analyses, Pinkard and Heflinger (2006) were able to identify that churches were one of the main support systems for adolescents suffering from serious emotional disorders. More specifically, it seemed that the adolescents were attracted to the churches because of the activities and social bonds offered. Seventy-five percent of the 996 participants regularly participated in church activities, but only 10% used pastoral counselling for their problems. In addition, the researchers found that female adolescents attended religious activities more frequently than their male counterparts, and that minority groups (blacks, Hispanics and Asians) attended religious services more frequently than their white counterparts (Pinkard & Heflinger, 2006). Lastly, the researchers found that church membership and attendance, frequency of prayer and belief that a Higher Power was in control of their situation and offered them comfort were all linked to lower depressive symptoms (Pinkard & Heflinger, 2006). From this study one can deduct that religious affiliation and activity can aid in alleviating the stress of having to cope with a severe stressor such as a serious emotional disorder.

With the growing emphasis on strength- and religion-based approaches in therapeutic endeavours (Pinkard & Heflinger, 2006), Bjork, Braese, Tadie and Gililand (2009) set out to measure adolescent religious coping strategies with a self-developed scale called the Adolescent Religious Coping Scale (ARCS). Using this scale they were able to quantify different variables associated with coping with negative life events in a positive way using religious coping strategies (Bjorck *et al.*, 2009). The researchers noted that religious coping was significantly related to support from a religious group to which the individual belonged or that the individual supported, support from parents, and greater emotional functioning. They concluded that positive religious coping strategies were related to better support and healthier global functioning in the adolescent, hence pointing to a strong relationship between emotional well-being and religious coping strategies (Bjorck *et al.*, 2009).

Theron and Theron (2010) conducted a systematic review of studies that focused on youth resilience. They reviewed 23 academic journal articles that were published between 1990 and 2008 and focused on resilience factors in South African youth. They found that 17 of the 23 articles contributed resilience to factors already present in a resilient individual – in essence, intrinsic characteristics or attitudes. These characteristics included goal and/or achievement orientation, empathy, optimism, autonomy, conservatism, conscientiousness and the ability to regulate the self, extraversion, enthusiasm, and assertiveness. Learned skills that were instrumental to resilience, in essence extrinsic characteristics or behaviours, were listed as problem-solving skills, positive cognitive appraisal, a locus of control that emanates from the self, a sense of self-worth, and a penchant for socially appropriate behaviour. All of the aforementioned factors were shown to aid adolescents in coping with life stressors, as well as adding to their psychological well-being (Theron & Theron, 2010). One can argue that the previously stated intrinsic as well as extrinsic characteristics of resilience are independent of religion and spirituality, and that similar characteristics can be found in individuals who do not subscribe to religious or spiritual idiosyncrasies. However, Bjorck (2007) cites religious

support as a unique coping resource with benefits exceeding those of social support. To further substantiate this point, Fiala, Bjorck and Gorsuch (2002) developed a scale that measures individuals' perceived support from God, namely the Religious Support Scale (RSS). The scale consists of three distinct yet related subsections, namely support from God, support from the congregation, and support from the church leadership. It was found that all three types of support are linked to lower scores for depression, higher scores on psychological well-being, and distinct increases in life satisfaction (Fiala *et al.*, 2002). Also, perceived support from God was rated significantly higher than general social support, denoting that, for Christians, religious support may be appraised more highly than social support (Fiala *et al.*, 2002). Furthermore, higher scores for religious support were also related to superior psychological adjustment, and this remained the case even after the variables social support and religious activity participation were controlled for (Fiala *et al.*, 2002). The aforementioned indicates that religious support, as perceived by Christians, statistically predicts a higher quality of functioning, exceeding the effects of general or conventional social support (Fiala *et al.*, 2002).

Religious support has been shown to be a viable and distinct mechanism, and not just a mere alternative to social support. This has been shown in religions other than Christianity. The original Religious Support Scale developed by Fiala *et al.* (2002) was later adapted for other religions. The adapted version was named the Multi-Faith Religious Support Scale (MFRSS; Bjorck & Maslim, 2011), with relevant changes to the naming of items and subscales. The three subscales of the original RSS were renamed as follows: (1) support from Allah; (2) support from religious leaders; and (3) support from fellow adherents and religious peers. The formulation of the instructions before each set of items was also changed slightly in order to accommodate a variety of participants from different religious persuasions: (1) the instructions explain that the word "God" meant the participant's idea of God, such as a Higher Power, a Supreme Being, more than one God, Allah, etc.; (2) religious leaders could mean

one or more leaders of any religious group in which the individual participated, such as monks, imams, pastors, sunims, etc.; and (3) the word “participants” was explained to refer to other regular attenders and participants in the individual’s religious group, such as a temple, synagogue, mosque, church, etc. (Bjorck & Maslim, 2011). The pilot study, conducted in a convenient sample of 539 Muslim women in the USA, revealed the same approximate results as did the original – religious support was valued higher by religious individuals, and the benefits of this support outweighed the benefits of social support (Bjorck & Maslim, 2011).

A study conducted in the Western Cape by Greeff and Ritman (2005), focusing on resilience in single-parent families, suggested that “people who have faith use it to enhance their resilience” (p. 36). Similarly, Furrow *et al.* (2004) found that religion had a special application for adolescents and their search for identity, apart from offering the individual positive benefits, such as better psychological functioning and enhanced psychological well-being.

In their study, Furrow *et al.* (2004) recruited 801 urban public school adolescents to respond to questionnaires regarding the assessment of religious identity, personal meaning, and the self-assessment of the existence of a prosocial personality. They were able to extrapolate that religion offers ideological resources in support of identity development in adolescents. Moreover, adolescents using components of religion in order to compose their own formulation of identity tend to perceive a more meaningful foundation and clear direction in life, consequently leading to greater fulfilment and life-satisfaction. This can largely be explained by the fact that religious ideologies provide the adolescent with a clear framework, or anchor, of fundamentally consistent beliefs, moral codes, principles and worldviews, all of which serve as a cornerstone in identity development. Furthermore, Furrow *et al.* (2004) state that religious ideals and beliefs not only aid adolescents in conceiving a coherent and robust description for their identities, but also in promoting prosocial behaviour. Seeing that identity is a crucial milestone in development (Newman & Newman, 2009), it is necessary for the

adolescent to gain a firm grasp on his or her identity in order to give back to their community – one of the pillars of prosocial behaviour (Furrow *et al.*, 2004). Religion, as a constituent of identity development, can thus operate as a resource in positive youth development and in fostering prosocial behaviours in adolescents. On a related note, Dowling, Gestsdottir and Anderson (2004) established that spirituality and religiousness not only contribute to healthy development in adolescence, but also promote thriving. In this context, thriving is defined as an adolescent's readiness to contribute in a positive manner to his or her world, consequently promoting exemplary positive development in the individual (Dowling *et al.*, 2004).

Francis (2000) conducted a study in a sample of 13- to 15-year olds to determine whether there is a relationship between bible reading and purpose in life. The data was collected from 26 977 participants in 128 secondary schools in the United Kingdom, and included the following measures: purpose in life; belief in God; church attendance; bible reading; and personality. The study revealed that, apart from personality traits, belief in a Higher Power, church attendance and participation in religious activities, and bible reading predicted a greater sense of purpose in life (Francis, 2000). The three religious variables, viz. belief in God, church attendance and bible reading, also showed a high level of intercorrelation. This is because bible reading and church attendance are strong indicators of belief in God; belief in God and bible reading are strongly linked to church attendance; and, lastly, bible reading correlates with church attendance and belief in God (Francis, 2000). However, as interrelated as these three variables may appear, they are quite distinct from one another. Strong correlations were derived between bible reading and purpose in life scores, even after controlling for the variables belief in God and church attendance (Francis, 2000).

The observation that women typically are more religious and spiritually inclined than men is a consistent finding in the field of sociology (Collett & Lizardo, 2009), but mere physical differences between individuals are not enough to account for psychological differences. In

their study, Collett and Lizardo (2009) began from the premise that gender differences are not purely physical differences between individuals, but rather a product of gender role socialisation. Moreover, if gender differences were merely biological, or physical, research would consistently find the same differences between genders, which is not always the case (Collett & Lizardo, 2009). Collett and Lizardo (2009) postulated that affiliation to religion and spirituality may actually be based on a “risk aversion attitude”. In other words, it may be considered that having no religion or religious affiliation is a risk (Collett & Lizardo, 2009). Men are typically more impulsive and risk-taking than women, and may in fact be more drawn to taking the risk of not having a religion (Collett & Lizardo, 2009). Women in general would rather avoid taking such a substantial risk, and thus they portray an attitude of “risk aversion”. Collett and Lizardo (2009) argue that this “risk aversion”, which is usually applied to criminality, is a solid argument for differences between genders.

3.6 Divorce

Although the effects of divorce have been studied largely in Westernised regions such as the United States of America, a range of different countries and contexts have also been studied, such as China (e.g. Liu *et al.*, 2000), Finland (e.g. Huurre, Junkkari, & Aro, 2006), Flanders (e.g. Baitar, Buysse, Brondeel, Mol, & Rober, 2012), Israel (e.g. Kulik & Heine-Cohen, 2011) and Norway (e.g. Størksen, Røysamb, Holmen, & Tambs, 2006), which suggests that the topic of divorce has recently been considered a significant and illuminating area of study.

Of all the changes in the family structure during the 20th century, Amato (2000) states that the most pervasive in its implications, and perhaps the most dramatic, has been brought about by divorce. Accordingly, marital dissolution has not only had major implications for the divorced couple, but also for children, especially with regard to the circumstances in which they are socialised and nurtured (Amato, 2000). In this section, the impact of divorce on the lives of

adolescents is considered, followed by a discussion of the findings of a study on how divorce may impact on an individual's religious and/or spiritual orientation.

3.6.1 Parental divorce and adolescents

The statistics on divorce are sobering: over half of all divorces in the USA involve children younger than 18 years of age, and every year more than one million children experience divorce (Amato, 2000). However, these results do not necessarily denote negative consequences. Amato (2000) explores the possibility that, although many researchers have attributed social decline and juvenile delinquency to divorce, the dark cloud of parental divorce may yet hold a silver lining for some. Couples who divorce may find fulfilment, and the children of divorced families are adaptable enough to develop successfully in various family structures. Indeed, Goldenberg and Goldenberg (2008), as well as Walsh (2003), state that there currently is no sound definition of what a family should look like, and that there is no such thing as “normal” when it comes to family systems. In addition, contemporary salutogenic psychology tends to think of individual as highly adaptable and able at least to attempt to function adaptively within any given setting (Goldenberg & Goldenberg, 2008; Walsh, 2003).

A study conducted by Hetherington and Kelly (2002) compared the psychiatric states of 900 youths from married, divorced and remarried families, using methods such as psychological tests and structured interviews. Parents and teachers were also included in the study for the purpose of triangulation with regard to the interviews. The study revealed that an astonishing 20% to 25% of youths from divorced families were psychiatrically troubled, compared to only 10% of youths from intact families. Moreover, Hetherington and Kelly (2002) assert that the association between psychiatric disorders and divorce is greater than the relationship between smoking and cancer, denoting serious implications of divorce on the psychological

well-being of youth. However, are the effects of divorce ubiquitously related to only negative prognoses for youth and adolescents? What does the literature suggest?

In a systematic review of literature published on divorce and the well-being of adults and children, Amato (2000) recognised that many theories have been developed to comprehend the far-reaching effects of divorce not only on the family system, but also on society. A large number of these studies, conducted between 1990 and 2000, begin from the premise that divorce is a stressful life event for all parties involved. A reason for this is the nature of stress and its effect on the individual. In explanation, parents who are divorced tend to invest less time in, provide less support for, enforce fewer rules, mete out more stringent discipline, and engage in more frequent disputes with their children and ex-partners (Amato, 2000). The aforementioned parent-child relationship shows that children from divorced families score significantly lower than their intact-family counterparts on various indicators of well-being, such as academic achievement, conduct, psychological adjustment, self-concept, and social competence (Amato, 2000). Factors that also contribute to the stress of parental divorce are moving to a different location, changing schools, and living on smaller household incomes (Amato, 2000).

In reflection on her years of practice, Wallerstein (2005) documented the most salient themes that arose from her counselling sessions with adults, adolescents and children who had experienced divorce in their respective families. Among the myriad changes that divorce brings to the family structure, Wallerstein (2005) noted that the entire scheme of reciprocating needs, wants and wishes between parent and child is radically altered by the impact of and the ensuing cascade effect of divorce. Parents often turn to their children as a “surrogate spouse, confidante, advisor, sibling, parent, caretaker, ally within marital wars, or as extended conscience and ego control” (p. 405). In the absence of the steady marital bond, the parent-child relationship implodes upon itself. “In all families, parent-child relationships are

dynamically embedded in the parents' union. A stable marital bond has a powerful capacity to support and stabilise each parents' relationship with the child" (Wallerstein, 2005, p. 406).

Wallerstein (2005) also observed that children of divorce mature at a much quicker pace than their intact-family counterparts. This is evidenced by the individual's independence of thought and behaviour (Wallerstein, 2005). The child is proverbially catapulted from childhood into faux adulthood – no longer immersed and engaged in child-like activities and developmentally appropriate tasks, but rather in sharing with the custodial parent the interests of running the household, including sharing in financial concerns (Wallerstein, 2005). Children are often left to take responsibility for themselves, and sometimes for siblings, because of the frequent absence of the custodial parent (Wallerstein, 2005).

Wallerstein (2005) states that every child has a need for a stable and secure home, but that children raised in a divorced family often feel insecure. They are not only worried about experiencing another sudden loss or change in the dynamics of the family system, but are also deeply concerned about their parents' well-being. These insecurities last well into adulthood and are translated into relationship insecurities, where the individual is unable to engage in an intimate relationship for fear of loss and relived hurt (Wallerstein, 2005).

Echoing Wallerstein's (2005) findings that children suffer from divorce, Størksen *et al.* (2006) demonstrated in a longitudinal study of 2 171 children from divorced and married families that there are definite problems and poorer adjustment in children from divorced families, all the way from childhood, through adolescence, into adulthood. They found that problems experienced by children of divorce include anxiety, social withdrawal, depression, attention deficits, and delinquent and aggressive behaviour. Compared to the control group of 1 758 children from non-divorced families, Størksen *et al.* (2006) found that the 413 children from divorced families as a group had markedly lower self-esteem, self-efficacy, social support and

less effective coping styles. Furthermore, the study reported differences between boys and girls from divorced families in terms of symptoms of depression, where the girls' symptoms increased with age. However, the effects of divorce result in a general decline in subjective well-being, more academic and social problems, and higher levels of psychological distress, irrespective of gender (Størksen *et al.*, 2006).

Among the dissolution of the family bonds, divorce takes a definite toll on the child's freedom, especially with regard to custody agreements between the parents (Wallerstein, 2005). As the life span theory suggests (Newman & Newman, 2009), adolescents are at a stage in life when they are preparing to explore the social world outside of the family, and custody schedules typically intrude upon their social lives. Parents lock adolescents into visiting schedules without giving a second thought to the voice and wishes of the child, as if the adolescent has disappeared as a person and has become a bargaining chip in the disputes between the divorced couple (Wallerstein, 2005). Although joint custody seemingly provides a peaceful compromise for both parents to have equal amounts of contact with the child, a consequence of being on a tight visiting schedule is that adolescents in a joint custody agreement typically participate in observably less extra-curricular activities (such as music lessons, team sport, etc.) than their sole-custody and intact-family counterparts. A joint custody agreement imposes definite infringements on the adolescent's peer activities and sports participation (Wallerstein, 2005).

Looking at her clientele cross-sectionally, Wallerstein (2005) noted that adults raised in divorced families had marked deficiencies in social skills and conflict resolution, and stated that the experience of going through a divorce in childhood had lasting detrimental effects on their capacity to engage and adaptively participate in a healthy intimate relationship. Wallerstein (2005) also observed, however, that even though it is a laborious task, individuals are indeed able to overcome their negative feelings about divorce, and the current impact

thereof on their lives. A number of individuals who had suffered the experience of divorce as children have gone on to enjoy fruitful careers, and have found other means of fulfilment in their lives. In the following subsection, more positive antecedents of coping with divorce will be discussed.

3.6.2 Religion and divorce in the lives of adolescents

The study of religion and spirituality in the aftermath of divorce has mostly resulted in ambiguity and uncertainty. Two schools of thought exist: (1) on the one hand, there is a strongly held belief that children of divorce use their religiousness and spirituality to aid in their time of crisis, causing their beliefs and their allegiance to religion to increase (e.g. Knabb, Brokaw, Reimer, & Welsh, 2009); (2) on the other hand, there exists the belief that religiousness and spirituality erode in children and adolescents as a consequence of divorce (e.g. Zhai *et al.*, 2007, 2008). Neither of these opposing perspectives on religiousness and spirituality after divorce have been proven conclusively, but much evidence exists in support of both. Next, I will discuss studies that advocate the view of increased religiousness and spirituality after divorce, as well studies that argue the view of diminished religiousness and spirituality after divorce.

In a qualitative study, Knabb *et al.* (2009) set out to investigate how adults find meaning from their experiences of going through divorce during adolescence, especially with regard to the individuals' spiritual and religious sentiments. The study included 12 American participants, six men and six women, from a religious background, i.e. seven participants were Evangelical, two were Quakers, one was a Nazarene, and two participants were non-denominational. Knabb *et al.* (2009) were able to distinguish between three themes during the divorce, and three themes post-divorce, that participants shared during the interviews. The three themes that aided in religious meaning-making during the divorce were: (1) support from the church in the form of activities, mentors in church, and friends from church; (2)

perceived supernatural or divine support, where the individuals felt they had a divine confidant, and translated their faith into stability, comfort, peace, positive identity and hope for what they were experiencing; and (3) intrafamilial substitution, where the individual surrogated the position of the absent parent with God. The three themes that aided in religious post-divorce meaning-making were: (1) divorce-meaning making, where the individual thought of the divorce in the “bigger picture”, perhaps whether it was God’s plan for this to happen; (2) intrafamilial reconciliation – having a religious background spurred the individuals on to making peace with their family members, instead of begrudgingly blaming one parent or the other for the divorce; and (3) divorce deterrence, where the individual aimed to have a healthy, stable romantic relationship and believed that God would protect the marriage from divorce (Knabb *et al.*, 2009). Some participants made meaning of the divorce experience by reasoning that their parents did not have God in their lives, and some of the participants even claimed that their parents were sinful and that was why they had to divorce. According to Knabb *et al.* (2009), however unhealthy this type of thinking may be, the participants at least were not internalising the experience and blaming themselves for it, which predicted slightly better outcomes for the participants in terms of intimate relationships and relational security. One very interesting finding was that, when individuals turn to their faith for support during a significant crisis such as divorce, their social support appeared to be augmented by their perceived relationship with a loving, powerful other, i.e. a God who protected and cared for them. Furthermore, the individuals were intent on preventing the repetition of their parents’ mistakes within their own personal relationships (Knabb *et al.*, 2009). In this case, it appears that religious and spiritual sentiments increased through the experience of divorce. Parental divorce may serve to spur children on to greater spiritual and religious engagement, because it provides them with a firm, moral support in their time of crisis. Religious involvement and participation have also been shown to aid in meaning-making for children of divorce, and for individuals facing a crisis (Knabb *et al.*, 2009).

Greeff and Van der Merwe (2004) researched key resilience factors in South African divorced families. Ninety-eight divorced families participated in the study. An open-ended question, followed by self-report questionnaires, was completed by the participating families. Amongst factors such as good relationships with members of the family, family hardiness and financial security, Greeff and Van der Merwe (2006) noted that the participants also indicated that faith and a stable religious system were important factors of resilience. The researchers argued that this may be because of how religion and spirituality aid a family in finding meaning in the crisis through which they are going, as also observed by Knabb *et al.* (2009). Furthermore, there was a high level of agreement between the statements of the parents and the children that participated in this research (Greeff & Van der Merwe, 2006).

In contrast, a study conducted by Zhai *et al.* (2007) found that, in the case of religious involvement and spirituality, parental divorce can be a double-edged sword. When children experience divorce at an early age, they may have difficulty maintaining admiration for their parents and for what their parents have taught them regarding religion and spirituality. Children of divorce who lose respect for the moral integrity of their parents may wish to discontinue following their parents' example in the religious arena. Parents who are embittered by the divorce may exacerbate the child's aversion to religion by openly criticising the other parent, which may leave the child frustrated and confused (Zhai *et al.*, 2007). With regard to attending and participating in religious activities, participants in the Zhai *et al.* (2007) study reported considerably lower levels than their intact-family counterparts. The participants reported that, because the divorced mother was less proactive in religious training, it appeared to be the role of the father; in the absence of the divorced father, participants were less inclined to engage in religious socialisation and activities (Zhai *et al.*, 2007). Parental divorce may diminish the family's interest and participation in religious and social activities because the family may perceive judgment and ostracism from the other members of the church, and thus the child's religiousness may be undermined (Zhai *et al.*,

2007). The effects of parental divorce do not only have a negative impact on religious involvement. The participants in the Zhai *et al.* (2007) study also manifested a distinct reluctance to practise private spiritual activities, such as prayer and meditation.

In a similar study, Zhai *et al.* (2008) determined that children of divorce have an aversion to identifying themselves as religious, but are more likely to embrace the identity of being spiritual. They attribute this finding to the breakage of marital bonds and state that, in the dissolution of a marriage, religious connections frequently dissolve too. The family is imperative in religious socialisation, and divorce has been shown to subvert religious formation in the offspring. In the wake of divorce, parents tend to matters they deem more important, such as financial stability, along with various other difficulties. In a sense, religious training is left on the back burner, because it is not considered as pressing a matter as, say, financial stability. However, by the time the divorced parents again find time to engage their offspring in considering religion, it may already be too late (Zhai *et al.*, 2008). Moreover, when divorced parents take it upon themselves to revisit religious training in their offspring, the divorced couple seldom find a compromise or firm agreement on how to instil religious and spiritual morals in their children. This leads to ambiguity and stress for the child (Zhai *et al.*, 2008). It has also been established that, as a consequence of marital erosion and childhood disruption, diminished interest in religiousness and religious allegiance extends well into adulthood. However, the impact of divorce on religiousness and spirituality in adolescents is equivocal at best, which further serves to substantiate a need for further research in this domain.

3.7 Conclusion

As demonstrated above, adolescents are at an exciting life stage, with strong desires to become independent of their parents and to explore the social world around them (Newman & Newman, 2009). During this phase of life, adolescents face unique stressors such as peer

pressure, substance abuse and, in the context of South Africa, poor living conditions and violence (Visser & Routledge, 2007). In order to cope with the pressures of life, adolescents employ either healthy or unhealthy coping mechanisms.

One main positive coping mechanism was discussed in this chapter, namely religion and spirituality. Religion and spirituality provide a bedrock during a chaotic period in life – adolescents who score high on religious and spiritual measures generally tend to manifest healthier psychological well-being and better mental health and employ healthier coping mechanisms when dealing with stress. Religious coping mechanisms are not merely alternatives to secular coping mechanisms, as empirical evidence shows that religious coping serves to amplify other coping mechanisms (Fiala *et al.*, 2002).

Research on divorce illustrates that it has been the cause of many dramatic changes in the family structure (Amato, 2000). Divorce has been linked with psychiatric problems, poor social and academic adjustment in adolescents, and lowered self-esteem and self-efficacy. Children of divorce not only mature faster than their intact-family counterparts, but have the added stress of feeling obligated to take on many of the household responsibilities (Wallerstein, 2005). Divorce was demonstrated to have a pervasive impact on the offspring of the divorced parents, disrupting developmental tasks such as socialising with peers (Wallerstein, 2005).

The study of the impact of divorce on religiousness and spirituality has yielded mixed and inconclusive results. Two schools of thought exist, neither of which has been proven conclusively, but both substantiated by considerable research. Some research has found that religious and spiritual sentiments are major aids in coping with divorce (Knabb *et al.*, 2009), while other studies show that individuals begin shunning religion and rather prefer to identify themselves as spiritual and not religious (Zhai *et al.*, 2007).

In the next chapter (Chapter 4) I will discuss the methods used in this research. I will discuss

in detail the study sample, the measurement instruments, the exact process that was followed, as well as the ethical considerations. In the following three chapters, this study aims to answer the following questions within the context of South Africa: Is there a relationship between spirituality and psychological well-being? Is there a relationship between religiousness and psychological well-being? Is there a difference in psychological well-being between adolescents from intact families and adolescents from divorced families?

Chapter 4

Research methodology

In this chapter, the following will be discussed pertaining to the methods employed in this research: (1) the research design; (2) the population that was studied; (3) the instruments used for gathering the data; (4) the procedure that was followed to gather the data; (5) the method of analysing the data; and finally, (6) the ethical considerations in order to protect the integrity of the participants, as well as the ethical procedures for conducting research.

4.1 Research design

This study employed a mixed-methods design (Babbie & Mouton, 2007). This entails that both qualitative and quantitative procedures were followed. The qualitative data was collected by posing a three-tiered open-ended question to the participants. The quantitative data was gathered by using a set of self-report questionnaires relevant to this study, namely the Ryff Psychological Well-being Scale (Ryff, 1989) and the Assessment of Spiritual and Religious Sentiments Scale (Piedmont, 2005) (see Section 4.3.2 for a discussion of the scales).

The quantitative aspect of this research entailed a correlational study, investigating relationships and differences between the three variables, namely psychological well-being, religiousness, and spirituality. Correlations and differences were calculated for adolescents from intact/married families and adolescents from divorced/single-parent families. The primary research questions were: (1) Are there differences in psychological well-being, religiousness, and spirituality in adolescents from intact/married families and divorced/single-parent families? (2) Is there a relationship between psychological well-being and religiousness in adolescents from intact/married families and divorced/single-parent families? (3) Is there a relationship between psychological well-being and spirituality in adolescents

from intact/married families and divorced/single-parent families? As a secondary aim, correlations and differences between genders were investigated.

Lastly, the qualitative aspect of this research was aimed at exploring (1) what kind of crises adolescents face; (2) whether they believe their religiousness and/or spirituality has helped them cope with the aforementioned crises; and (3) how adolescents have employed their religiousness and/or spirituality to cope with significant life events or crises. All the qualitative data revolved around a single crisis that the participant had faced. In other words, each participant was asked to name and describe a specific crisis, indicating whether his/her religiousness and/or spirituality helped him/her cope with the specific crisis and how his/her religiousness and/or spirituality had helped him/her cope with this specific crisis. Coping, although not one of the aspects quantitatively measured in this research, is seen as an antecedent of psychological well-being (Piko, 2001), and can thus aid in a clearer understanding of the dynamics of psychological well-being and its relation to religiousness and/or spirituality.

In the next section, the background and characteristics of the sample in this study are discussed, and a table is provided to illustrate the demographic characteristics of the participants.

4.2 Study population

Three secondary schools in the Helderberg basin in the Western Cape were approached and asked whether they would be interested in having their pupils participate in this research. All three of the schools agreed to participate in the research, on condition that they could receive feedback pertaining to the outcome of the data collected at each of their particular schools.

The first school (school 1) was a privately subsidised, Christian Seventh-Day Adventist school (private school), with 142 pupils. The other two schools were subsidised by the

government (public schools) and were attended by an estimated 1 200 (school 2) and 1 038 (school 3) pupils. The learners from school 1 and school 3 were predominantly white and came from a middle to upper socio-economic class background. The learners from school 2 came mostly from coloured and semi-rural communities. Most of the learners in school 2 came from working class backgrounds.

Numerous meetings were held with each of the respective schools' headmasters to discuss when and where it would be suitable for them to allow me to speak to the learners, and also to start with data collection. Once a suitable time and place for meeting the learners had been agreed upon, I was given the opportunity at each of the schools to introduce myself, as well as the research and the nature of the schools' involvement in the research project.

At a first meeting, difficult concepts were explained to the learners in a teen-friendly manner and, after the introduction and presentation of the proposed research, the learners were encouraged to ask questions. I answered their questions, and then invited learners in grade 10 and grade 11 to participate in the study. A total of 193 learners indicated that they would like to participate. These learners were then handed the parental consent forms for their parents or guardians to sign, as well as the participant assent forms for them to sign.

Those who agreed and gave their assent, along with parental consent, were included in the study. Because participation was voluntary, a convenience sample was used (Babbie & Mouton, 2007; Graziano & Raulin, 2010). The demographic characteristics of the sample are shown in Table 1.

Table 1

Demographic Aspects of the Sample (N = 90)

	Variable	<i>f</i>	%
Gender:	Male	47	52
	Female	43	48
Race:	White	38	42
	Coloured	28	33
	Black	16	17
	Indian	1	1
	Unspecified	7	7
Language	English	61	68
	Afrikaans	18	20
	Xhosa	6	7
	Zulu	3	3
	Other	2	2
Grade	Grade 10	37	41
	Grade 11	53	59
Religion	Christian	82	91
	Other (Hindu)	1	1

	Variable	<i>f</i>	%
	No religion	7	8
Household	Married	56	62
(Parents' marital status)	Single parent (due to divorce)	17	18.89
	Single parent (due to death of a parent)	3	3.33
	Remarried	10	11
	Parent in a long term relationship	4	4

Note. The symbol *f* indicates frequency and the % indicates percentage. The total percentage does not equal 100 due to rounding.

Table 1 demonstrates the demographic characteristics of all the participants in this study. The mean age in this sample was 16.38 years ($SD = 0.68$). The minimum age was 15 years and the maximum age 18 years.

A total of 44 questionnaires were handed out at school 1, 71 questionnaires at school 2, and 78 questionnaires at school 3 (according to the students who indicated that they were interested in participating in this study). Out of a total of 193 questionnaires, 94 were returned, which resulted in a response rate of 48.7%. However, four of these questionnaires were not complete and had more than seven items missing or unanswered questions. Consequently, only 90 completed questionnaires were used in this study. Below is a pie chart

(Figure 1) depicting the percentage of learners from each school who participated in this research.

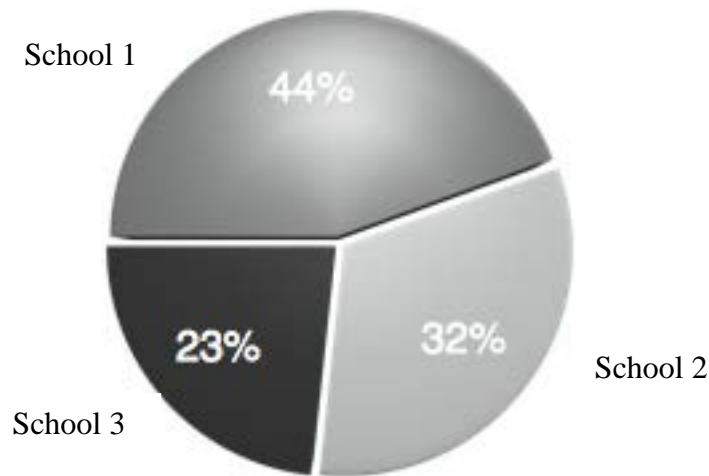


Figure 1. The percentage of participants from each of the three schools (N = 90)

The pie chart (Figure 1) shows that 40 of the learners (44%) were from school 1, 29 (32%) were from school 2, and 21 (23%) were from school 3.

4.3 Data gathering instruments

The data gathering measures that were utilised in this study included a biographical questionnaire (see Addendum A), an open-ended question to gather qualitative data (see Addendum B), the Ryff Psychological Well-Being Scale (RPWBS) to measure psychological well-being (see Addendum C), and the Assessment of Spirituality and Religious Sentiments (ASPIRES) scale, to measure religiousness and spirituality (see Addendum D).

All of the questionnaires were available in English and Afrikaans. The instruments were translated from English into Afrikaans by means of the *translation-back translation method*. Using this method, the material was first translated into the intended language, in this instance from English into Afrikaans. Thereafter, the translated material was translated back into the original language, in this instance English, to ensure that the meaning of phrases and words were not lost (Babbie & Mouton, 2007).

4.3.1 Biographical questionnaire

A biographical questionnaire was developed (see Addendum A) to obtain the following data: age in years and months; gender; race; home language; current grade at school; religious affiliation/denomination; and marital status of parents (married, remarried, a parent in a long-term relationship, co-habiting with a partner, death of a parent, or divorced). No names were asked on the questionnaire to ensure anonymity.

4.3.2 Quantitative measures

Dr Carol Ryff from the University of Wisconsin gave permission (see Addendum E) to use the Ryff Psychological Well-Being Scale (RPWBS) in this research, as well as for the translation of the scale into Afrikaans by means of the translation-back translation method (Babbie & Mouton, 2007). Permission had already previously been obtained to use the Assessment of Spiritual and Religious Sentiments scale (ASPIRES), which was also translated into Afrikaans by means of the translation-back translation method (Babbie & Mouton, 2007).

4.3.3.1 Ryff Psychological Well-Being Scale (RPWBS)

The Ryff Psychological Well-Being Scale (RPWBS) is a self-report questionnaire that measures six dimensions of psychological well-being (Ryff, 1989). Each of the six dimensions contains 14 questions pertaining to that specific dimension. In total, the full scale consists of 84 items. The six dimensions of the Ryff Psychological Well-Being scale, along with a definition of each and an example of an item within each dimension, are as follows:

Autonomy. An individual who scores high on autonomy is independent, able to resist social pressures, able to regulate his or her own behaviour, and evaluates him- or herself by personal standards (Ryff, 1989). An individual with a low score on autonomy is generally concerned with others' expectations, evaluations and opinions, relies on the judgment of others to make

important decisions, and conforms to social pressures to think and act in certain ways (Ryff, 1989). An example of an item that measures autonomy is, “Sometimes I change the way I act or think to be more like those around me”.

Environmental mastery. An individual who scores high on this dimension has a sense of control and mastery over his or her own environment, and is able to adapt his or her surroundings to better suit the self (Ryff, 1989; Seifert, 2005). A person who scores low on this dimension has difficulty in managing daily affairs and activities, feels incapable of changing his or her surroundings, is not aware of the external world and thus is unable to perceive surrounding opportunities (Ryff, 1989). An example of an item in this dimension is, “In general, I feel I am in charge of the situation in which I live”.

Personal growth. A high scorer on this dimension can be defined as someone who has a feeling of continued development, who is open to new experiences, who looks for and sees the desired improvement in the self and behaviour over time, and someone who looks for new ways to improve upon him- or herself (Ryff, 1989; Seifert, 2005). An example of an item that measures personal growth is, “In general, I feel that I continue to learn more about myself as time goes by”.

Positive relations with others. A high scorer on this dimension is an individual who has positive relations with others, generally has warm and satisfying relationships, is concerned about the welfare of others, is capable of feeling empathy and intimacy, and who understands the social contract of “give and take” within human relationships (Ryff, 1989; Seifert, 2005). An example of an item in this dimension is, “Most people see me as loving and affectionate”.

Purpose in life. A high scorer on this dimension is someone who has a strong sense of purpose in life, has goals and a sense of directedness, feels there is deeper meaning in their past and present life, and is generally someone who holds beliefs that give life purpose and

meaning (Ryff, 1989; Seifert, 2005). Someone who scores low on this dimension generally lacks a sense of meaning, has few goals and low ambition, and does not see valuable meaning or purpose in past or present life (Ryff, 1989). An example of an item that measures purpose in life is, “I feel good when I think of what I’ve done in the past and what I hope to do in the future”.

Self-acceptance. A high scorer on this dimension is an individual who is said to be someone who possesses a positive attitude about him- or herself, and someone who is able to acknowledge and accept both good and bad qualities within the self (Ryff, 1989; Seifert, 2005). Someone who scores low on this dimension is said to feel dissatisfied with the self, has trouble accepting and acknowledging certain personal qualities, and has a strong desire to be different from what he or she is (Ryff, 1989). An example of an item in this dimension is, “In general, I feel confident and positive about myself” (for the entire scale, see Addendum C).

The items of the RPWBS are rated by the participants on a six-point Likert-type scale (Ryff & Keyes, 1995). The anchors for the Likert scale are as follows: 1 - strongly disagree; 2 - moderately disagree; 3 - slightly disagree; 4 - slightly agree; 5 - moderately agree; and 6 - strongly agree. According to Ryff (1989), the Cronbach’s alphas for each of the six dimensions are as follows: autonomy = 0.83; environmental mastery = 0.86; personal growth = 0.85; positive relations with others = 0.88; purpose in life = 0.88; and self-acceptance = 0.91. The total reliability for the Ryff Psychological Well-Being scale is 0.96, and the adjusted goodness-of-fit index for the scale is 0.89, which suggests that it is a very good-fitting model (Ryff, 1989).

Internal reliability coefficients (Cronbach’s alphas) were calculated in this study (N = 90) for each of the six subscales, as well as for the total scale. The autonomy (0.68) and environmental mastery (0.69) subscales showed moderate reliability, which are scores lower

than 0.70. The personal growth (0.81), personal relations with others (0.79), purpose in life (0.82), and self-acceptance (0.86) subscales showed quite high reliability scores, while the reliability for the total scale (0.85) was excellent.

According to Ryff (1989), each dimension may be analysed separately to give an individual's score on only autonomy, for example. The sum of the subscale scores gives an indication of overall well-being in an individual (Ryff, 1989; Seifert, 2005). In this thesis both methods of analysis were used, i.e. analysing each dimension separately, and also taking all the scores together for an indication of the overall well-being of the participants.

4.3.3.2 The Assessment of Spirituality and Religious Sentiments (ASPIRES)

The Assessment of Spirituality and Religious Sentiments (ASPIRES) scale (Piedmont, 2005) was used to measure the spirituality and religiosity of the adolescents. The entire scale consists of 35 items, which measure two variables, namely religious sentiments (RS) and spiritual transcendence (ST) (see Addendum D).

Two dimensions of religious sentiments (religiosity and religious crisis) are measured with 12 items. The first dimension, religiosity, is defined as “how actively involved a person is in performing various religious rituals (e.g. frequency of attending religious services)...” and “the level of importance these activities represent to the person” (Piedmont, 2005, p. 4). An example of an item that measures religiosity is “How important are your religious beliefs to you?” The second dimension is religious crisis, which is defined as “whether a person may be experiencing problems, difficulties, or conflicts with the God of their understanding and/or faith community” (Piedmont, 2005, p. 4). An example of an item in this dimension is “I feel that GOD is punishing me”. Both of these dimensions (religiosity and religious crisis) explore how the individual appraises his or her involvement in religious activities. Items 1 to 3 and 8

are scored on a seven-point Likert-type scale; items 4 to 6 and 9 to 12 are scored on a five-point Likert-type scale; and item 7 is scored on a six-point Likert-type scale.

The spiritual transcendence (ST) subscale comprises 23 items that measure three dimensions of spirituality. These three dimensions are described below (a description of the dimension and an example of an item are given).

Prayer fulfilment is defined as the ability to feel positively connected to a larger reality within a created personal space. An example of an item is, “In the quiet of my prayers and/or meditations, I find a sense of wholeness”. Universality is defined as the belief that life has a greater meaning or purpose. An example of an item is, “Although individual people may be difficult, I feel an emotional bond with all of humanity”. Connectedness is defined as feelings of responsibility and belonging to a larger reality that is not bound by groups or generations. An example of an item is, “I have done things in my life because I believed it would please a parent, relative, or friend that died” (for the entire scale, see Addendum D).

The above-mentioned spiritual transcendence items are scored on a five-point Likert-type scale. The anchors for this scale are 1 - strongly agree, 2 - agree, 3 - neutral, 4 - disagree, and 5 - strongly disagree. The scale involves measuring the individual's need for and effort towards gaining meaning and/or purpose in his or her life.

Both the religious sentiments (religiousness) and spiritual transcendence (spirituality) subscales show excellent reliability, with alpha reliability coefficients of .96 and .92 respectively (Piedmont, 2005). In this study, reliability coefficients (Cronbach's alphas) were calculated for the respective subscales of ASPIRES (N = 90). The reliability coefficients for religiosity (0.63) and religious crisis (0.65) were moderate to low, with scores lower than 0.70. The reliability coefficients for both religiousness (religiosity and religious crisis combined, RS) (0.42) and spirituality (ST) (.31) were very low. The only subscale that

showed high reliability was prayer fulfilment (0.85). The other two subscales, namely universality (0.34) and connectedness (0.17), showed very low reliabilities. A possible reason for the low reliability may be due to the participants' lack of understanding of the questionnaires and/or concepts.

4.3.3 Qualitative measure

In order to collect the qualitative data for this study, each participant was asked to respond in writing to a three-tiered open-ended question. This aspect of the data gathering process aimed to explore their personal experiences of how their religion or spirituality had influenced their sense of well-being in the form of helping them cope with a significant crisis (see Addendum B). The following questions were posed to the participants: (1) "What was a significant crisis in your life? For example, losing a close friend, the divorce of your parents, etc." (here the participant was asked to name and briefly describe the crisis that they had faced); (2.a) "Did your religion and/or spirituality aid you in coping with this crisis in your life?" (for this question, participants only had to mark a box with the words "yes" or "no"); and finally, (2.b) "In what way would you say your spirituality/religiousness has helped you cope with that crisis?" In the last question (2.b) the participants were required to give a full and thick description of how they had employed their religion and/or spirituality to assist them in coping with the crisis that they mentioned in question 2.a. An entire A4 ruled page was provided for the participants to write as much detail as possible.

4.4 Procedure

After permission and ethical clearance were obtained (see section on "Ethical procedures"), I met with the three school headmasters to discuss the procedure and execution of the data collection, and also to arrange a suitable time for me to come to the schools to collect the data.

The Western Cape Education Department does not permit any disruption to the school day at the two government-subsidised schools (school 2 and school 3). The headmasters arranged with the Life Orientation teacher at each school to hand out the participant assent forms and parental consent forms to the learners. Once the learners returned the signed parental consent and participant assent forms, the Life Orientation teachers handed the learners/participants a data pack to complete. When the data packs were returned, each pack was allocated a random number to ensure the anonymity of the participants. The data pack consisted of (1) a short biographical questionnaire; (2) the qualitative questions; (3) the Ryff Psychological Well-Being Scale; and (4) the Assessment of Spiritual and Religious Sentiments Scale.

Once the participants had completed the data pack they could bring the documents back to school. In order to protect sensitive information and the participants' identities, a sealed box was put in the life orientation classes. The sealed box had an opening wide enough for the participant assent forms, the parental consent forms and the data packs to be slotted in. A total of five working days was given for the participants to return the data packs. The sealed box in the life orientation classes granted the participants the freedom to hand the data packs back when it was convenient for them and, most importantly, because the box was sealed and only the researcher would have access to it, the participants were able to share sensitive information without fear of being ostracised or ridiculed by their peers and/or teachers.

At one of the three schools (the private school, school 1), the researcher was permitted to be present when the participants filled out the data packs. The biographical questionnaire was the first questionnaire that the participants filled out. Next, the participants were asked to answer the open-ended qualitative question by providing as much detail as possible. A minimum of five minutes and a maximum of ten minutes were allocated to this aspect of the data gathering process. Once the open-ended question was answered, the learners were asked to complete the Ryff Psychological Well-Being scale and, lastly, the Assessment of Spiritual and Religious

Sentiments scale. A total of 30 minutes was allocated to the quantitative part of the data gathering process. In total, the data gathering process took approximately 45 minutes.

4.5 Ethical procedures

After the research proposal was reviewed by the Department of Psychology at Stellenbosch University, ethical clearance was applied for at the Stellenbosch University Research Ethics Committee. Once permission was obtained from both the Department of Psychology and the Ethics Committee to continue with the research (see Addendum F), a formal letter was written to the Western Cape Department of Education, in order to obtain permission to conduct the study (see Addendum G for permission).

Due to the nature of the study and the age of the intended participants, it was further necessary to obtain official permission from the respective schools by means of an information letter that was signed by the headmaster of each school and the members of the relevant school governing bodies (see Addendum H). Written consent from the adolescents' parents was also sought (see Addendum I and Addendum I.1) and obtained, as the participants were below the legal age of consent at the time of this research. Finally, the procedure and requirements of the research (what is expected from the participants, how long it will take, remuneration of participants, etc.) were explained to the learners at each of the three schools. After the difficult concepts had been explained to the learners in a teen-friendly manner, the learners were encouraged to ask questions to clarify anything that was still unclear to them and then asked to take part voluntarily in this research. Once the volunteers were identified by indicating their interest to participate in the research, they were asked to complete and sign an assent form (see Addendum J and Addendum J.1) declaring that they understand the research and were willing to participate (Graziano & Raulin, 2010). The volunteers were assured that they were under no obligation to participate in the study should they feel that they did not want to. Also, the participants could at any time discontinue their

participation in the study, and they were reassured that they would by no means be held accountable.

After all the necessary arrangements had been made, the schools were assured that a feedback session could be arranged for a general overview of the study. The participants were also invited to contact the researcher, Karin Victor (mobile number 076 536 8965 or by e-mail karinvic@gmail.com), in the event that they may have further questions.

All the data were kept under lock and key, and only the researcher and her supervisor had access to the data. Anonymity was assured by means of assigning random numbers to the participants. No names or other personal information was used to identify the participants' data sets.

An information slip was handed to the students before the commencement of the data gathering. This slip contained information and contact details to be used in the event that the participant would like to seek help (see Addendum).

4.6 Data analysis

The methods of analysis for both the quantitative and qualitative data are discussed in this section.

4.6.1 Quantitative data analysis

All statistical analyses were done in consultation with a senior statistician at the Centre for Statistical Consultation at Stellenbosch University. Data was analysed with the statistical package Statistica 10 (Statsoft Incorporated, 2011). Summary statistics were compiled using histograms, frequency tables, means and standard deviations. The reliability of the instruments for this sample was investigated by reporting the Cronbach's alpha values.

The primary aim of this research was to investigate differences between adolescents from intact/married families and adolescents from divorced/single-parent families, and to investigate relationships between psychological well-being, religiousness and spirituality. Differences between adolescents from intact/married families and adolescents from divorced/single-parent families were compared and analysed by means of analysis of variance (ANOVA) (Howell, 2004). Differences were analysed for the following subgroups: (1) the difference in psychological well-being for adolescents from intact/married families and adolescents from divorced/single-parent families; (2) the difference in religiousness for adolescents from intact/married families and adolescents from divorced/single-parent families; and (3) the difference in spirituality for adolescents from intact/married families and adolescents from divorced/single-parent families. A secondary aim was to investigate gender differences with regard to the measured variables.

Pearson product-moment correlation coefficients (Howell, 2004) were calculated between the following variables: (1) psychological well-being and religiousness for adolescents from intact/married and divorced/single-parent families; and (2) psychological well-being and spirituality for adolescents from intact/married and divorced/single-parent families. Correlations were also calculated for males and females between the variables psychological well-being, religiousness, and spirituality.

4.6.2 Qualitative data analysis

Thematic analysis was the main method used during the analysis of the qualitative data. It involves examining “the words or phrases commonly recurring” in the written responses (Babbie & Mouton, 2007, p. 491). The qualitative responses of the individuals were studied and analysed according to recurring or core themes. Core themes are words or phrases that tend to recur many times within the responses or throughout many responses of the different participants. Moreover, data was coded according to its manifest content, i.e. the face value of

the words and phrases, and not according to a deeper meaning behind words and phrases. Coding for themes was used in this study as a way of organising the given data in a coherent, logical manner before further analyses were undertaken (Bazeley, 2009). Tables were drawn up to present the themes and the frequency at which they appeared.

The data was read, and initial themes were generated and recorded. The data was re-read to check if any new themes emerged. Upon the emergence of new themes, the data was re-read again to check if the data corresponded with the themes. Themes were identified without making any prior assumptions about what the participant was writing about. For instance, where the participant wrote “we as a family prayed a lot, together, and God provided for our needs” it was coded under “prayer” and “providence”. Less clear statements, such as “my youth pastor and I just clicked. She is like the mother I never had” were placed in a category that seemed to sum up the written response best, such as “religious role models”, because the participant mentions the person is religious or has a religious affiliation, and somewhere in the response the participant indicates this person as someone they look up to, have turned to for advice, or from whom they have learnt valuable lessons.

To ensure the trustworthiness of the analysed data, a peer review method was employed. This entailed that at least one independent researcher review the data and analyse it in the same fashion as was done by me (Babbie & Mouton, 2007; Graziano & Raulin, 2010). A sample of five of the qualitative responses was given to one independent researcher to conduct a peer review on the unanalysed qualitative data, in other words the responses to the qualitative question. The independent researcher was only told of the procedure followed in the initial data analysis, and nothing more. The initial thematic analysis was compared to the findings of the independent researcher to see whether the identified themes corresponded.

There was a high level of agreement between the initial data analysis and the independent researcher's analysis, which indicate a higher level of trustworthiness of the analysed data (Babbie & Mouton, 2007). There were only two differences between the initial data analysis and the analysis by the independent researcher. These two differences, and their agreed upon solutions, were:

1. The independent researcher was of the opinion that two of the coded categories could be merged into one because of the vast similarities they seemed to share. According to the independent researcher, the categories "prayer" and "depending on a higher power" were very similar and could be merged into one category. However, this was discussed with the independent researcher and it was collaboratively decided to keep these categories separate because there are distinct differences between praying and depending on a higher power.
2. There were differences regarding the naming of the categories "comfort" and "peace". The independent researcher mentioned that these two categories seemed redundant and that they could be merged with the "depending on a higher power" category. After deliberating this suggestion, the "peace" and "comfort" categories were merged with the "depending on a higher power" category, because the respondents who stated that they received peace and comfort attributed it to a higher power. It therefore was reasoned that the participants depended on a higher power to give them the necessary comfort and peace when dealing with a stressful life event.

After the data had been coded and assigned to themes, and frequency tables had been compiled, the data was further organised into categories according to gender. Because qualitative research is concerned with the emic perspective (the participant's personal experience and perspective), generating thick and detailed descriptions from the participants' responses is a central aim to this type of data analysis (Babbie & Mouton, 2007; Bazeley,

2009). Since the main focus of this study was to explore how participants used their religiousness and/or spirituality to cope with their parents' divorce, only responses from those participants who mentioned parental divorce as a crisis were analysed further.

In the next chapter I will report on the results derived this research, as well as the statistical analyses and statistical results. The chapter thereafter will be a discussion of the findings, ending with a discussion of the limitations of this research, recommendations for future research, and a conclusion.

Chapter 5

Results

5.1 Introduction

This chapter provides the results of the study, along with tables and graphs to depict the results. Some of the biographical information has already been presented in the previous chapter (research population). However, important biographical characteristics will be reiterated in this chapter. Only data from participants who indicated that they were either from an “intact” or “divorced” household, with the condition that the divorced or single-parent household was not due to the death of a parent, was used for further analysis. Because the aim of this research was to investigate differences between adolescents from intact families and divorced families, only data from these two groups was used. Single-parent families as a result of the death of the other parent, remarried families and households in which the parent was in a long-term relationship were excluded from the rest of this study. For the sake of clarity, the aims of this research are restated before the relevant results are shown.

The primary aim of this study was to answer the following research questions: (1) Is there a difference in psychological well-being, religiousness, and spirituality in adolescents from intact and divorced families?; (2) Are there significant correlations between psychological well-being and religiousness in adolescents from intact and divorced families?; and (3) Are there significant correlations between psychological well-being and spirituality in adolescents from intact and divorced families?

The secondary aim of this research was to investigate whether there are gender differences in psychological well-being, religiousness and spirituality in adolescents from intact and divorced families. A last aim of this research was to explore qualitatively how adolescents

employ their religiousness and/or spirituality to cope with a significant life event, specifically the divorce of their parents. Although it was not one of the aspects quantitatively measured in this research, coping is seen as an antecedent of psychological well-being (Piko, 2001).

5.2 Biographical information of the participants

Table 2 provides the demographic characteristics of the sample that was used for the analysis of the quantitative measures, namely adolescents from intact families and adolescents from divorced families.

Table 2

Biographical Characteristics of Adolescents from Intact and Divorced Families (n = 73)

	Variable	<i>f</i> (intact)	<i>f</i> (divorced)	<i>f</i> (total)	%
Gender	Male	32	8	40	54.79
	Female	24	9	33	45.21
Race	White	17	12	30	41.09
	Coloured	22	3	23	31.51
	Black	10	1	12	16.44
	Indian	1		1	1.37
	Unspecified	6	1	7	9.59
Language	English	37	13	49	67.12
	Afrikaans	12	3	16	21.92
	Xhosa	3		3	4.11
	Zulu	3		3	4.11
	Other	1	1	2	2.74
Grade	10	25	8	33	45.21

Variable		<i>f</i> (intact)	<i>f</i> (divorced)	<i>f</i> (total)	%
11		31	9	40	54.79
Religion	Christian	52	14	66	90.41
	Other (Hindu)	1		1	1.37
	No religion	3	3	6	8.22

Note. The symbol *f* indicates frequency and the % indicates percentage. The total percentage does not equal 100 due to rounding.

It is evident from Table 2 that there was a fairly even distribution of males and females, and the distribution of religion was approximately representative of the South African and Western Cape population. However, the distribution of race was not representative of South Africa, or of the Western Cape. The ratio of participants from intact versus divorced families was also rather uneven, with 56 participants from intact households and only 17 from divorced families. The mean age of the participants from this sample was 16.34 years ($SD = 0.64$). The mean age of the participants from divorced families was 16.35 years ($SD = 0.70$) and the mean age of participants from intact families was 16.34 ($SD = 0.64$).

5.3 Quantitative results

The analysis of the variables measured by the two scales, viz. the Ryff Psychological Well-Being Scale (RPWB) and the Assessment of Spiritual and Religious Sentiments Scale (ASPIRES), will be reported separately. The descriptive statistics for each of the variables are reported in tables. Differences between adolescents from intact and divorced families will be shown, along with gender differences for each of the measured variables. The correlations

between each of the three main variables, namely psychological well-being, religiousness and spirituality, will also be provided.

5.3.1 Psychological well-being

The sample ($n = 73$) was divided into two categories according to their household situation, namely adolescents from intact families and adolescents from divorced families. Descriptive statistics (means and standard deviations) for the two groups were calculated (and are shown in Table 3) for each of the six psychological well-being dimensions, namely autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance.

Table 3

Descriptive Statistics on the Psychological Well-being Variable and Dimensions for Adolescents from Intact and Divorced Families (n = 73)

Dimension	Intact (n = 56)		Divorced (n = 17)	
	Mean	Std Dev	Mean	Std Dev
Autonomy	58.27	9.35	59.59	9.49
Environmental mastery	53.54	9.76	58.65	9.95
Personal growth	67.43	11.19	68.06	9.70
Positive relations with others	59.50	12.20	55.88	10.39
Purpose in life	61.07	12.11	63.12	11.96
Self-acceptance	55.96	12.93	57.29	13.83
Total score for psychological well-being	355.77	51.89	362.59	53.19

Note. The abbreviation Std dev stands for Standard deviation

An analysis of variance (ANOVA) was done to compare the scores for each group (intact and divorced) for each of the six dimensions of psychological well-being. No significant differences were found between groups for autonomy ($F(1, 71) = 0.26$, $p = 0.61$), environmental mastery ($F(1, 71) = 0.355$, $p = 0.64$), personal growth ($F(1, 71) = 0.04$, $p = 0.83$), positive relations with others ($F(1, 71) = 1.22$, $p = 0.27$), purpose in life ($F(1, 71) = 0.37$, $p = 0.54$), self-acceptance ($F(1, 71) = 0.13$, $p = 0.72$), and psychological well-being (total score) ($F(1, 71) = 0.22$, $p = 0.64$).

The sample of adolescents from married and divorced families ($n = 73$) was divided into two groups, namely female and male, to investigate whether there were significant differences between genders. An analysis of variance (ANOVA) was done to compare means for these two subgroups on each of the six psychological well-being dimensions. The following results were yielded: autonomy ($F(1, 71) = 0.71$, $p = 0.40$), environmental mastery ($F(1, 71) = 2.93$, $p = 0.09$), personal growth ($F(1, 71) = 6.00$, $p = 0.02$), personal relations with others ($F(1, 71) = 2.66$, $p = 0.11$), purpose in life ($F(1, 71) = 3.09$, $p = 0.08$) and self-acceptance ($F(1, 71) = 0.00$, $p = 0.96$). Only personal growth yielded a significant difference between genders ($p < 0.05$). A further an analysis of variance (ANOVA) was done to investigate whether there were differences in males and females from intact and divorced families with regards to the participants' psychological well-being (total score). It was found that there was no significant difference in total psychological well-being between the two genders ($F(1, 71) = 3.21$, $p = 0.08$). However, the effect was significant at a 10% level. Thus, gender, like household, cannot be said to be a reliable predictor of psychological well-being in this study.

In the next section, the statistical analyses and results based on data obtained from the Assessment of Spiritual and Religious Sentiments scale are presented.

5.3.2 Religiousness and spirituality

Descriptive statistics (means and standard deviations) for the two subgroups, viz. participants from intact families and participants from divorced families, were calculated for each of the two variables, namely religiousness and spirituality. The religiousness variable is further divided into two dimensions, namely religiosity and religious crisis. The spirituality variable is divided into three dimensions, namely prayer fulfilment, universality and connectedness. In Table 4 the means and standard deviations for each group (intact and divorced families) on each of the variables (religiousness and spirituality) and dimensions (religiosity, religious

crisis, prayer fulfilment, universality, and connectedness) are shown.

Table 4

Descriptive Statistics of the Religiousness and Spiritual Variables and Dimensions for Adolescents from Intact and Divorced Families (n = 73)

Dimension		Intact (n = 56)		Divorced (n = 17)	
		Mean	Std Dev	Mean	Std Dev
Religiousness variable:	Religiosity	31.89	6.71	32.06	8.02
	Religious crisis	11.35	2.81	11.00	3.06
Total score on religiosity:		43.25	8.06	43.06	9.48
Spirituality variable:	Prayer fulfillment	23.55	8.64	24.18	10.35
	Universality	18.16	3.72	19.00	3.62
	Connectedness	15.93	3.37	17.29	3.90
Total score on spirituality:		57.64	11.24	60.47	12.19

Note. The abbreviation *Std dev* stands for Standard deviation

Analyses of variance (ANOVA) were carried out to test for differences between the two groups (intact and divorced families) for each of the two variables (religiousness and spirituality), and no significant differences were found. The effects for the religiousness variable and dimensions were calculated and showed the following statistics: religiosity ($F(1, 71) = 0.01$, $p = 0.93$) and religious crisis ($F(1, 71) = 0.20$, $p = 0.65$). The effect for religiousness (the total score) was $F(1, 71) = 0.01$, $p = 0.93$.

For the spirituality variable and dimensions, the following statistics were found: prayer fulfilment ($F(1, 71) = 0.06, p = 0.80$), universality ($F(1, 71) = 0.67, p = 0.42$) and connectedness ($F(1, 71) = 1.99, p = 0.16$). The effect for spirituality (total score) was $F(1, 71) = 0.79, p = 0.38$. No significant differences were found between the two groups, namely adolescents from intact families and adolescents from divorced families.

The sample of adolescents from intact and divorced families ($n = 73$), was divided into two subgroups, namely female and male, to investigate whether there were significant differences between genders. Analyses of variance (ANOVA) were done for these two groups (male and female) for each of the two variables (religiousness and spirituality) and each of the dimensions (religiosity, religious crisis, prayer fulfilment, universality and connectedness). The following statistics were found: for religiosity ($F(1, 71) = 8.49, p < 0.01$), and for religious crisis ($F(1, 71) = 1.13, p = 0.29$). The religiosity scores were significantly different ($p < 0.01$) for the males and the females. No significant difference was found between males and females on the religious crisis dimension.

Each dimension of the spirituality variable was also analysed to test for differences between the genders. The following F-statistics were found for prayer fulfilment ($F(1, 71) = 5.77, p = 0.02$), universality ($F(1, 71) = 6.33, p = 0.01$) and connectedness ($F(1, 71) = 1.66, p = 0.20$). Significant differences ($p < 0.05$) were found between males and females for the prayer fulfilment and universality dimensions. No significant difference was found between the two genders on the connectedness dimension.

As with the previous scale, an analysis of variance was done to investigate whether there were differences between males and females from divorced families with regard to their total scores on religiousness and on spirituality. It was found that there was no significant difference in religiousness (total score) between the two genders ($F(1, 71) = 2.49, p = 0.13$).

There was a close, but also insignificant, difference in spirituality between the males and the females ($F(1, 71) = 4.26, p = 0.06$). Thus, gender, like household, cannot be said to be a reliable predictor of religiousness or spirituality in this study.

In this subsection, descriptive statistics (means and standard deviations) were shown and the differences between the groups were presented. It was found that there were few significant differences between the groups, and that neither participant household nor gender were significant determinants of psychological well-being. However, significant differences were found between participants' household (intact and divorced) in the religiosity dimension. Gender differences were observed in the prayer fulfilment and universality dimensions.

5.3.3 Correlations between psychological well-being, religiousness and spirituality

Pearson product-moment correlations were calculated between the psychological well-being, religiousness and spirituality variables. The hypothesis was that psychological well-being would increase as religiousness and spirituality increased. Only the scores of participants from intact and divorced families were used for these calculations ($n = 73$).

A significant positive correlation was found between psychological well-being and religiousness ($r = 0.26, p = 0.03$), as well as between psychological well-being and spirituality ($r = 0.34, p < 0.01$). It can thus be deduced that, as religiousness increases, so does psychological well-being, and as spirituality increases, so does psychological well-being.

Pearson product-moment correlations were calculated for participants from intact families for their scores on religiousness and psychological well-being and their scores on spirituality and psychological well-being respectively. The correlation coefficient between religiousness and psychological well-being for participants from intact families was significant ($r = 0.31, p = 0.02$), as was the correlation coefficient between spirituality and psychological well-being for the same group ($r = 0.67, p = 0.01$). From these two findings it follows that both

religiousness and spirituality are significantly correlated with psychological well-being.

Next, Pearson product-moment correlations were calculated between religiousness and psychological well-being, and between spirituality and psychological well-being for the participants from divorced families. The correlation coefficient between religiousness and psychological well-being was significant ($r = 0.49$, $p = 0.05$), but the correlation between spirituality and psychological well-being was not significant ($r = 0.43$, $p = 0.08$). The relationship between psychological well-being and religiousness remained significant, even when the “household” (intact versus divorced) was isolated. However, that was not the case for the relationship between psychological well-being and spirituality.

Considering the time since the participants’ parents divorced ($n = 17$, mean = 9.42 years, $SD = 4.91$), an investigation was conducted on whether there was a relationship between time since divorce and the measured variables. The minimum number of years that participants stated their parents had been divorced was two years, while the maximum number of years since the divorce was 17.

The correlation between time since divorce and psychological well-being was not significant ($r = 0.07$, $p = 0.75$). Likewise, the correlations between time since divorce and religiousness ($r = 0.22$; $p = 0.32$) and time since divorce and spirituality ($r = 0.11$; $p = 0.64$) were not significant. However, there seemed to be a slight tendency for scores on psychological well-being, religiousness and spirituality to increase as years since the divorce increased.

In this section it was reported that there were no differences between adolescents from intact and divorced families with regard to their overall psychological well-being, religiousness or spirituality. A few significant differences were noted among genders on some of the dimensions, namely personal growth, religiosity, prayer fulfilment and universality.

Correlations between religiousness and psychological well-being proved to be significant for participants from both intact and divorced households. However, correlations between spirituality and psychological well-being were only significant for participants from intact households. The intention with these correlations was to show statistically that the three variables, namely psychological well-being, religiousness and spirituality, were in some ways related to each other.

The next section will present the results of the qualitative data analyses. Frequency tables were compiled for the sake of clarity.

5.4 Qualitative results

The qualitative data was analysed by means of thematic analysis (Babbie & Mouton, 2007), where recurring themes (extracted from words and phrases) were coded for. The entire sample's responses ($N = 90$) were coded and recorded, and compiled into a table. After the initial organisation of data, the responses that mentioned "parental divorce" as the main significant crisis were extracted from the pile. Main themes were once again coded for, and from there responses were detailed in order to give a thicker description of the individuals' experiences.

The participants were first asked about a significant crisis in their lives, and then to explain it briefly. Nine participants (10%) from the whole sample ($N = 90$) stated that they had not ever experienced a significant crisis, or they did not complete the question. In Table 5 the crises are organised into themes mentioned by the participants. Take note that some participants mentioned more than one crisis, and thus the total number of responses may be more than the total number of participants.

Table 5

Significant Crises as Stated by Participants (n = 81)

Crises as stated by participants	f	%
Death of a family member	19	23.46
Parents' divorce	16	19.75
Losing a close friendship	13	16.05
Unstable home environment (parents argue, siblings fight, etc.)	12	14.81
Moving (from another school, province, or country)	7	8.64
Death of a friend	5	6.17
School related (failing, work overload, etc.)	4	4.94
Physical injury (due to an accident)	3	3.70
Parents are jobless (financial insecurity)	3	3.70
Depression	2	2.47
Being bullied	1	1.23
Being accused of sexual assault	1	1.23
Best friend had an abortion	1	1.23
Rape	1	1.23

Note. The symbol *f* indicates frequency and the % indicates percentage. The total percentage does not equal 100 due to rounding.

According to Table 5, the crisis of dealing with the death of a family member was mentioned most frequently (23.46%) in the qualitative report. Parental divorce was indicated as the second most frequently mentioned crisis (19.75%). The third most frequently mentioned crisis was losing a close friendship (16.05%). The rest of the crises were mentioned less frequently, but are still major problems that adolescents seem to face.

After giving a brief description of the crisis that he or she had faced, the participant was then asked to mark “yes” or “no” in response to the question, “Did your religion and/or spirituality aid you in coping with this crisis in your life?” This question was intended as a second tier, or contingent question, to the previous one. In other words, participants answered “yes” or “no” in the light of the crisis/crises they mentioned in the previous question. The next table shows how many participants believed that their religion and/or spirituality had helped them to cope with the significant crises they mentioned previously. Only 81 out of 90 participants replied to this question.

Table 6

Did your Religion and/or Spirituality Aid you in Coping with this Crisis in your Life? (n = 81)

Response to the question	Female (f)	Male (f)	Total (f)
Yes	36	26	62
No	3	12	15
Uncertain	2	2	4

Note. The symbol f indicates frequency

As can be seen from Table 6, there was not a marked difference in the positive or “yes” responses between genders, but there seems to be quite a noteworthy gap in the negative or “no” response, with only three female participants and twelve male participants stating that their

religion and/or spirituality did not help them cope with the significant crisis in their lives.

Of the 81 participants who responded, 75.6% ($n = 62$) believed that their spirituality and/or religiousness aided them in coping with the crisis that they faced, while only 24.4% ($n = 15$) did not believe that religion or spirituality had helped them cope. Although “no” was a negative answer, it is not known whether religiousness and spirituality necessarily affected these participants in a negative way. A more plausible explanation might be that they just did not think that religiousness and spirituality played a significant role in coping with the crisis, and that they perhaps only view religiousness and spirituality as peripheral to their day-to-day lives.

Once the participants finished describing their significant life crises, along with indicating whether spirituality and/or religion helped them face the crises, they were asked to give as much detail about how they believed their spirituality and religion aided them during the aforementioned troubling time. Sixty-four of the 90 participants (71.1%) responded to this question. Twenty-one of the null responses (23.3%) can be accounted for by the participants who did not believe that their spirituality and/or religiousness aided them during the crisis. The remaining five participants (5.6%) did not complete this question. In Table 7 the themes that emerged from the question, “In what way would you say your spirituality/religiousness has helped you cope with that crisis?” are shown.

Table 7

Themes that Emerged in Response to the Open-ended Question (N = 90)

Themes	f	%
Turning to God or a Higher Power/Depending on God or a Higher Power	53	58.89
Prayer	21	23.33
Accepting that everything happens for a reason	11	12.22
Hope in seeing a dead loved one again	11	12.22
Religious role model(s) who aided by giving guidance	10	11.11
Church friends and support from the church	9	10.00
Reading the Bible or other religious material	8	8.89
Attending church	8	8.89
Religious morals and values (forgiveness, kindness, courteousness etc.)	6	6.67
Meaning in life	5	5.56
Gratitude and appreciation	2	2.22
Aversion to negative/unhealthy coping mechanisms	1	1.11

Note. The symbol *f* indicates frequency and the % indicates percentage. The total percentage does not equal 100 due to rounding.

According to Table 7, the overwhelming majority of the participants ($n = 53$) indicated that they turn to and depend on God or a Higher Power when they are in need. These participants wrote down sentiments such as “what’s impossible for man, is possible for God”, “we

worship a God greater than every problem”, and “I know that I can turn to God with all my problems. He has helped me before and He has promised to help me again. I will never be alone”.

Twenty-one responses referred to “prayer” as being a great source of coping in the face of adversity. The participants indicated that they could always pray and speak to God or a Higher Power should the need arise to do so. They stated that “it helped to lift the burden” and “it makes me feel like I’m not alone”.

Interestingly, only one participant indicated an aversion to negative coping mechanisms, like tobacco smoking, drinking alcohol or using other substances, because of his religion. The participant wrote that “I have never smoked or got drunk in my life, neither had sexual intercourse in my teenage years and all because of God. I am in confirmation classes and have grown so much through it”.

Because this research deals mainly with how participants have coped with and resolved issues regarding the divorce of their parents, only these responses were extracted from the all the responses, and the findings are discussed in the following chapter (Chapter 6).

Out of all the participants who indicated that their parents were divorced ($n = 17$), 10 stated that this was one of the most significant crises that they had faced, and only seven stated that their religion and/or spirituality aided them in coping with this crisis. Of these seven participants (stating that their parents’ divorce was a significant crisis, and that their religion and/or spirituality helped them cope), four were female and three were male, six were white and one was black, three were in grade 10 (15 to 16 years old) and four were in grade 11 (16 to 17 years old), five were English, one was Afrikaans and one was Portuguese, and all of these participants identified themselves as Christians.

For the sake of organising the data more precisely, the responses of these seven participants were coded and compiled into a table. Table 8 shows the participants' responses to the question, "In what way would you say your spirituality/religiousness has helped you cope with that crisis?" Below Table 8, the themes are discussed briefly, illustrated with statements written by the participants (presented in quotation marks ("")). The responses are illustrated in descending order, from highest to lowest frequency.

Table 8

Coping Mechanisms According to Participants Whose Significant Crisis was Facing the Divorce of their Parents

Themes	<i>f</i>	%
Socializing with fellow believers	5	71.43
Divine presence	4	57.14
Talking to the divine (prayer)	3	42.86
Religious leader as a role model or confidant	2	28.57
Making amends with parents	2	28.57
Renewed purpose and meaning in life	2	28.57
Sense of belonging found in church youth group	2	28.57
Understanding and accepting life events	1	14.29
Reading the Bible	1	14.29

Note. The symbol *f* indicates frequency and the % indicates percentage. The total percentage does not equal 100 due to rounding.

“Socialising with fellow believers” was the most frequently mentioned theme – by five of the seven participants. A participant wrote, “Church youth groups also help me to bond with people that have the same values, morals and aspirations that I do. It creates opportunity to meet people and make new friends”. Another participant, who had moved from a different school, stated that her religion and/or spirituality had helped her to “open up to allow new people in my life”.

Participants who stated that the “Divine presence” aided them, stated this in the context of having the sense of not having to face the crisis alone, that God “acts as a support for me” and that God “has been with me through every step”. This theme is qualitatively different from the theme “Talking to the divine”, because these participants make the distinction between experiencing God as a support, and being able to talk to Him through prayer. Participants who stated that “Talking to the divine” was a great source of coping, stated so in the following ways: “if I have a problem that I can’t talk about with one of my parents or friends, I talk to God and that can be very comforting... I feel like He is listening”, “I often find the solution to my problem just by talking out loud to God and to me it isn’t just coincidence”, “I pray to God and cast my cares on Him”, “I receive a sense of fulfilment and peace from praying”.

The “religious leader as a role model or confidante” theme was stated by only two participants. These two participants said that their religious leaders, or youth group pastors, were non-judgmental, friendly, and always willing to listen when they had a problem. The religious leaders and youth group pastors offered advice to these participants. One of the participants stated that her youth group pastor was a woman she could look up to, since the participant did not live with her own mother and felt the need for a female role model. Along with the positive influence that the youth group pastor had on this participant, the participant still felt a deep need for a mother in her life: “I really look up to her but I still feel like it’s not enough and it still upsets me some days that I don’t have a proper mother”.

Participants who mentioned that religion has helped them make amends with their parents stated this in the context of them being angry and bitter towards their parents for splitting up the family. Being religious and having spiritual values aided these participants to be forgiving towards their parents, and even to accept the divorce. One participant said that his religious principles “helped me to understand the divorce, process it and even to be positive about it”.

In conclusion, the majority of the participants ($n = 62$, 76.54%) stated that they believed their personal religion and/or spirituality had helped them cope with a significant crisis in their lives. All of the responses were reviewed and coded, and divided into themes. Responses that indicated that their parents’ divorce was a significant crisis were separated from the rest of the participants’ responses and used for further analysis. Out of the extracted responses, five out of the nine themes were discussed along with participant statements, provided as examples for each theme. These themes will be discussed in more detail in Chapter 6.

5.5 Chapter conclusion

This chapter dealt with the quantitative and qualitative results yielded by the data. Only a few differences were found between adolescents from intact families and adolescents from divorced families.

In general, the quantitative analyses did not show significant differences between participants from the two types of households. The sample group (participants from intact and divorced households) was divided into two subgroups, of males and females, and differences were analysed again. For the Ryff Psychological Well-Being scale, females tended to score significantly higher on the “personal growth” dimension, and there was a tendency for females generally to score higher on this scale compared to males. Interestingly, there seemed to be an almost identical score for both males and females on the “self-acceptance” dimension.

The Assessment of Spiritual and Religious Sentiments scale also did not yield significant differences between participants from the two types of households. When the sample was divided again, according to gender, there were some distinct differences. Females showed significantly higher scores on the religiosity, prayer fulfilment and universality dimensions. The rest of the variables were not significantly different between males and females.

Correlations were calculated for the relationships between psychological well-being, religiousness and spirituality. The correlation between psychological well-being and religiousness was significantly positive. A strong positive correlation was also found between psychological well-being and spirituality. This was the case for participants from both intact and divorced households.

It was thought that the length of time since the parents' divorce may have an effect on psychological well-being, religiousness and spirituality. Although no significant results were yielded, the general tendency was that psychological well-being, religiousness and spirituality increased as the years since the divorce increased.

The analysis of the qualitative data showed that the most common crisis for the adolescents was dealing with the death of a family member, while the second most commonly stated crisis was dealing with their parents' divorce. The majority of the participants indicated that they believed their personal spirituality and/or religiousness aided them in dealing with the crises.

The linchpin for the qualitative section of this research was to explore how participants dealt with their parents' divorce, and how their spirituality and religiousness aided them. Seven participants stated that the main crisis they had experienced was their parents' divorce. The main coping mechanisms used by these seven participants to deal with the divorce were: (1) socialising with fellow believers; (2) feeling a divine presence; and (3) prayer. These themes

were discussed briefly, and participant statements were given as examples of each of the themes.

The next chapter will entail a discussion of the results that were reported in this chapter. The results will be compared to existing theories, as well as findings in previous research.

Chapter 6

Discussion

The results of this study will now be discussed in the light of the findings of previous studies and existing theories. The primary aims of this study were: (1) to compare the psychological well-being, religiousness and spirituality of adolescents from intact families with the psychological well-being, religiousness and spirituality of adolescents from divorced families; (2) to determine the relationship between psychological well-being and religiousness for adolescents from both intact and divorced families; and (3) to determine the relationship between psychological well-being and spirituality for adolescents from both intact and divorced families. The secondary aims of this study were to investigate gender differences in psychological well-being, religiousness and spirituality in adolescents from intact families and divorced families. Lastly, a qualitative question was used to explore how adolescents from divorced families utilised religiousness and/or spirituality to cope with the divorce of their parents.

The significant findings of this study will be discussed first. This chapter has been divided into five sections, namely (1) the relationship between psychological well-being, religiousness and spirituality; (2) gender differences; (3) psychological well-being and divorce; (4) religiousness, spirituality and divorce; and (5) time since divorce as a factor. The quantitative and qualitative results will be integrated and discussed together in the section “religiousness, spirituality and divorce”. The chapter will conclude with a discussion of the limitations of this study, as well as recommendations and directions for future research in this area.

6.1 The relationship between psychological well-being, religiousness and spirituality

In this study, significant positive correlations were found between psychological well-being and religiousness, and between psychological well-being and spirituality (see Chapter 5, Section 5.3.3). These findings correspond with studies conducted by Pinkard and Heflinger (2006), Wills *et al.* (2003) and Wong *et al.* (2006). Pinkard and Heflinger (2006) found that individuals with high levels of psychological well-being tend to have high scores on religiousness and spirituality, while Wong *et al.* (2006) found that higher religiousness and spirituality were linked to higher psychological well-being. The direction of these correlations is unclear, i.e. whether higher psychological well-being predicts higher religiousness and/or spirituality, or vice versa. However, the studies conducted by Pinkard and Heflinger (2006) and Wong *et al.* (2006) suggest that the direction of the correlations can go either way. Wills *et al.* (2003) observed that individuals who scored high on religiousness tended to cope much better with significant life stressors. A possible reason for this is that these individuals tended to perceive the impact of a significant stressor much lower in comparison to individuals who did not score as high on religiousness (Wills *et al.*, 2003).

Interestingly, in this study it was found that there was a stronger correlation between psychological well-being and religiousness than between psychological well-being and spirituality for the adolescents from divorced households (see Chapter 5, Section 5.3.3). This finding is in contrast with Zhai *et al.* (2008), who found that religiousness diminished while spirituality stayed the same, or increased, in children of divorced families. Zhai *et al.* (2008) noted that children of divorce tended to gravitate towards spiritual sentiments instead of religiousness. Furthermore, Zhai *et al.* (2008) posit that it is the work of both the mother and father to nurture religiousness and spirituality in their offspring. When one parent is absent due to divorce, the child may lose admiration and respect for his/her parents' authority regarding religion and spirituality (Zhai *et al.*, 2008). Considering the South African and sub-Saharan social context, the relationship between religiousness and divorce may actually be

reversed. According to Oduah (2010), South Africa is the most religious place on earth. South Africans, in comparison to most of the Western world, are religiously conservative and still hold strongly to traditions and religious practices (Oduah, 2010). In other words, instead of abandoning religiousness, South African adolescents may actually gravitate toward religion. From a developmental perspective, moreover, the finding that there is a stronger link between religiousness and psychological well-being than between spirituality and psychological well-being may hold some substance. At this stage of development, the adolescent is engrossed in the search for an identity (Newman & Newman, 2009). Religion provides the adolescent with an anchor during a very tumultuous stage of development, and Furrow *et al.* (2004) postulated that religion can be a valuable resource upon which the adolescent can establish his/her identity. Religious ideals and beliefs may aid adolescents in conceiving a coherent and robust sense of self, or identity, because religious ideologies provide the adolescent with a clear schema of fundamentally consistent beliefs and worldviews, all of which serve as a cornerstone in identity development (Furrow *et al.*, 2004).

According to Perez (2012), gender-role socialisation is a strong determinant for indicators of psychological well-being, religiousness and spirituality. In the next section I will discuss the results yielded by this study with regard to gender differences.

6.2 Gender differences

The most significant differences between the variables in this study (psychological well-being, religiousness and spirituality) were those found between genders. In this section I will discuss these differences, with references to previous research.

6.2.1 Psychological well-being

This study found a significant difference between genders in the dimension of “personal growth”, on which females scored higher (see Chapter 5, Section 5.3.1). To reiterate, a high

scorer on the personal growth dimension is typically open to new experiences, actively looks for new ways to improve upon the self, and looks for and sees the desired improvement in the self or behaviour over time (Ryff, 1989). This finding, that females scored higher, is in contrast with a study conducted by Perez (2012), who found that females tended to show higher scores for purpose in life and positive relations to others, but that there generally were no distinct differences between males and females in the personal growth dimension. A possible explanation for the gender difference found in this study is that females tend to place greater value on learning and education (Perez, 2012), thus accounting for a greater feeling of personal growth in comparison to their male counterparts.

6.2.2 Religiousness

Total scores on religiousness did not yield significantly different results between genders, although females scored significantly higher on the “religiosity” dimension (see Chapter 5, Section 5.3.2). Religiosity, as defined by Piedmont (2005), is based on how active an individual is in practising religious rituals, the frequency of attending and being involved in religious activities, and the importance that these religious rituals and activities hold for that individual. According to the study conducted by Perez (2012), females generally scored higher on measures of religiousness. Females are inclined to place a greater value on religious activities, view religious experience as important in daily life, and make a personal commitment to their religious beliefs. Perez (2012) postulates that this finding could be because of gender-role socialisation. Females are typically more relationally oriented than their male counterparts, and thus have an inherently different way of viewing God, or the Higher Power to whom they subscribe. Females view God as a loving God with whom they want a personal, close relationship (Perez, 2012). Collett and Lizardo (2009) also state that the finding that women are more religious than men is one of the most consistent findings in the sociology of religion. These authors also postulate that the difference between males and

females is a product of socialisation, i.e. males and females are socialised differently, and therefore their values also can be expected to be different.

6.2.3 Spirituality

Significant differences between genders were found for two of the spirituality dimensions, namely “prayer fulfilment” and “universality” (see Chapter 5, Section 5.3.2). In both instances, females scored significantly higher. For the sake of clarity, prayer fulfilment is the individual’s ability to feel a connection with a larger reality within a created space, and universality is the belief that life has greater meaning or purpose (Piedmont, 2005). Again, the differences in gender in both the dimensions may be attributed to gender role socialisation, or the difference in maturation between males and females (Perez, 2012). As stated formerly, females are relationally oriented and inclined to seek a deeper, personal relationship with God (Perez, 2012). In the study conducted by Perez (2012), female participants reported a higher frequency of instances where they felt connected to or close to God. The female participants also reported feelings of gratitude, love, mercy and connection to a Higher Power (Perez, 2012). Perez (2012) posits that females are perhaps more attuned to these feelings of connection and closeness to God. Again, the finding that prayer fulfilment and universality are higher in females may hinge on socialisation.

6.3 Psychological well-being and divorce

The results yielded by this study showed that there were no significant differences in psychological well-being between adolescents from intact families and adolescents from divorced families. These findings are somewhat in contrast to those of previous studies, which found a distinct regression in the psychological well-being of children of divorce (Buchanan & Bowen, 2008; Corsano *et al.*, 2006; Størksen *et al.*, 2005).

However, although the results of this study differ, they might not be irregular. Hetherington and Kelly (2002) found that 80% of youth from divorced families do eventually become well adjusted, as they learn to adapt to their new lifestyle. Wallerstein (2005) stated that, while the effects of divorce are great, children of divorce can learn to cope with the trauma of divorce and go on to lead happy lives and to have successful relationships with others. According to Knabb *et al.* (2009), a highly adaptive coping mechanism for children of divorce is to recognise that they are not to blame for the divorce of their parents. Amato (2000) further states that a highly conflicted marriage that ends in divorce may sometimes lead to an improvement in the psychological well-being of the children of divorce, instead of a decline. Also, the effects may not be as pervasive, as many children of divorce are adaptable enough to develop successfully, regardless of the exact family structure (Amato, 2000).

Coping with divorce, thus being able to accept and make peace with the effects of divorce, can be a challenge, but it is possible (Wallerstein, 2005). One positive and highly effective coping mechanism is to employ one's personal religiousness and spirituality (Wills *et al.*, 2003). In the next section I will integrate the quantitative results on religiousness and spirituality with the qualitative responses gathered in this study. I will discuss how the participants in this study claimed to have utilised their religiousness and spirituality to cope with significant life crises, specifically divorce.

6.4 Religiousness, spirituality, and divorce

There were no measurable differences between adolescents from intact families and adolescents from divorced families with regard to their total scores on either religiousness or spirituality. This may be, in part, because the adolescents from divorced families in this study utilised their religiousness and spirituality to cope with the divorce of their parents (see Table 8).

The majority of participants who stated that the divorce of the parents was indeed a significant crisis, also stated that their religiousness and spirituality aided them in coping with their parents' divorce. The top theme among the responses of adolescents from divorced families was that they were able to cope better with their parents' divorce because they were able to socialise and make friends with fellow believers, or members of their church (see Table 8). Another theme that was mentioned very often was "Divine presence". Participants stated that they never felt alone throughout their crisis and that a Higher Power, or God, was "there for me every step of the way". Prayer is another way in which participants felt that they did not need to face their crises alone. Participants mentioned phrases like "I cast my cares on Him", "Whenever I need to talk, He's always there", and "I can trust Him with my issues and my problems – no matter how big or small". One participant detailed a relationship that she had with one of the religious leaders at her church. She stated that this particular religious leader, or youth pastor, had become "like a mother" to her.

The qualitative responses in this study correspond with the findings of Knabb *et al.* (2009), who found that religiousness provided children of divorce with (1) a social network, mentors and counsellors at church, as well as church activities; (2) perceived supernatural support from a divine entity, such as God; and (3) intrafamilial substitution, where a member of the church, or even God, is the proxy for an absent parent or family member (Knabb *et al.*, 2009). Bjork *et al.* (2009) also found that support from a church group, or having a religious role model, greatly enhanced adolescents' coping. But support from one's church or religious group is not equivalent to conventional social support. Religious social support, as established by Fiala *et al.* (2002), exceeds the effects and benefits of conventional social support. Because of the far-reaching, positive effects of religious social support, children of divorce may use the church as a resource to buffer them against a negative event in their lives (Fiala *et al.* 2002; Knabb *et al.*, 2009). The finding by Fiala *et al.* (2002) may explain why adolescents

from divorced families in this study did not score less for religiousness and spirituality than adolescents from intact families.

According to Amato (2000), over one million children in the United States of America experience divorce every year. It is perhaps due to this that the current notion of divorce is not as stigmatised and taboo as it was in the past. In other words, people who experience divorce are perhaps desensitised and not as devastated by it as previously. Or, now that divorce is not as rare, individuals perhaps more readily seek support to aid them in coping with the effects of divorce. Some of the research cited in this study suggests that there should be measurable differences between adolescents from intact families and adolescents from divorced families (Knabb *et al.*, 2009; Zhai *et al.*, 2007, 2008). Although no differences were found in this study, the possibility that there is a third factor that may influence the effect that divorce has on the children of divorce was taken into consideration. The parents of many of the participants in this study had been divorced for more than ten years. Consequently, it was suggested that the effects of divorce may diminish as the years since the divorce increase. The next section will detail the findings relating to this aspect.

6.5 Time since divorce as a factor

The old adage, “time heals all wounds”, may have a ring of truth to it. Bronfenbrenner (1979) postulated in his bio-ecological theory that time (or the “chronosystem”) has an influence on the individual. In explanation, the aftermath of a given life event usually peaks during or soon after the specific event. With the progress of time, the after effect of the event or circumstance becomes diluted or diminished (Bronfenbrenner, 1979). Wallerstein (2005) observed that, although the effects of divorce are pervasive, many of her clients were able, with time, to live relatively normal lives, without their parents’ divorce influencing them too extensively. Wallerstein (2005) furthermore postulates that, when the hurt and trauma of divorce begins to wear off, the children of divorce may be able to pick up their lives and carry on living

fulfilled, successful lives. On the basis of this it was speculated that the effects of divorce on the children may decrease as the amount of time since the parents' divorce increased. Even though it was found that there were no significant changes in psychological well-being, religiousness or spirituality, as time progressed there were noticeable trends that warrant mention. There were tendencies, although fairly insignificant, that psychological well-being, religiousness and spirituality increased as time progressed (see Chapter 5, Section 5.3.3).

The most noticeable tendency was that religiousness increased comparatively more than psychological well-being and spirituality as time since the divorce increased. This tendency supports the findings of Knabb *et al.* (2009), who observed that religiousness tended to increase in their participants post-divorce. One of the main reasons that Knabb *et al.* (2009) give for the increase in religion is that the children of divorce tend to be determined not to make the same mistakes as their parents. Children of divorce whose religious sentiments increased post-divorce felt that they received increased social support from their churches, and that support from the church was in no way comparable to conventional social support (Bjorck & Maslim, 2011; Fiala *et al.*, 2002; Knabb *et al.*, 2009). As discussed in Chapter 3, religious social support, or social support from the church, is qualitatively different from conventional social support. Bjorck and Maslim (2011) explained this finding in the light of religious individuals' appraisal of church social support. Religious individuals generally value church social support more than conventional support, and the measurable benefits of church social support go over and above the benefits of conventional social support (Bjork & Maslim, 2011; Fiala *et al.*, 2002). Greeff and Van der Merwe (2004), as well as Greeff and Ritman (2005), observed in their research that faith and a stable religious system were paramount to being able to cope with crises. Moreover, it is perhaps this very stability that draws children of divorce towards religion.

6.6 Limitations of this study

During the course of conducting this research, two main limitations were noted. Firstly, the data gathering instruments might have been too extensive and lengthy for the participants. The full-length questionnaire for the Ryff Psychological Well-Being Scale (RPWBS), as well as the full Assessment of Spiritual and Religious Sentiments (ASPIRES) measure, were used to gather the data from the participants. Although the full-length measuring instruments generally yield greater reliability and validity, participant fatigue is a risk (Babbie & Mouton, 2007; Graziano & Raulin, 2010). It was noted that, during data recording and analysis, some participants omitted a few of the items. The items that were left open were specifically among the last items in the data pack, namely the spirituality section of the ASPIRES. This may have been due to fatigue and the extensive nature of the questionnaires. Qualitative questions also require more thought on the part of the participant, and the qualitative question in this study was one of the first to which the participants had to respond. It can be deduced that the participants were fatigued by the time they got to the last few questions.

Secondly, this study made use of a convenient sample – only the learners who volunteered for the study were included. The study sample was rather small ($N = 90$) for reliable quantitative analysis, and was not representative of the population of the Western Cape or of South Africa. Once the sample was divided into smaller groups for comparison, i.e. according to gender, intact versus divorced families, etc., it was found that the significance of the results decreased.

6.7 Recommendations for future research

In their studies, Collett and Lizardo (2009) and Perez (2012), found that their participants perceived considerable overlap between the definitions of variables such as religiousness and spirituality. Hence, the accurate measurement of religiousness and spirituality may be hindered by unclear questions and a lack of concise definitions. One recommendation is to explore what meanings people attach to spirituality and religiousness within the context of

South Africa. From here, a workable, context-applicable definition may be found for exploration in a specific study.

For future research on this theme it is recommended that more in-depth information on how their spirituality and/or religiousness aided them in a time of crisis should be gathered from participants through in-depth, one-on-one interviews. Knowing and understanding the dynamics of religiousness and spiritual sentiments may greatly aid faith-based approaches in therapy.

Case studies and longitudinal studies on families that have experienced divorce may also be a valuable approach to gain more knowledge of this theme. The effects of divorce are pervasive and touch the lives of all those involved, especially in a nuclear family. Documenting how families learn to cope with divorce, and which mechanisms prove helpful in coming to terms with divorce, may offer valuable knowledge for marriage and family counsellors.

6.8 Conclusion

Psychological well-being, religiousness and spirituality were not shown to differ greatly according to household circumstances, i.e. whether the adolescent was from an intact family or from a divorced family. Although it cannot be concluded that religion or spirituality increased or decreased in adolescents from divorced households, it may yet be significant that there were minimal differences between them and adolescents from intact households. This may be due, in part, to the lapse of time. In other words, the results of this study suggest that, as the years since the parents' divorce increase, psychological well-being, religiousness and spirituality also tend to increase. Strong links were found between psychological well-being, religiousness and spirituality, which suggests a high degree of influence between variables. In explanation, as one variable increases, the other two variables are likely to increase as well. The qualitative responses in this study suggest that, if divorce is a crisis, participants rely on

their own religiousness and spirituality to cope with it. The participants particularly noted that religious social support, the perception of the presence of a Divine Being, and prayer greatly helped them to cope with the divorce of their parents. Religious social support from fellow believers may be a common denominator in buffering the psychological well-being of children of divorce against the pervasive effects of divorce.

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ADDENDUM A

Biographical questionnaire

Please fill in all the questions.

Voltooi asseblief al die vrae.

1. Age/*Ouderdom*: _____ years/*jare* _____ months/*maande*

2. Gender/*Geslag*: _____

3. Race/*Ras*: _____

4. Home language/*Huis taal*: _____

5. Current grade at school (grade 9, 10, 11, etc.)/*Huidige graad op skool (graad 9, 10, 11, ens.):* _____

6. Religious affiliation (e.g Christian, Islam, Jewish, no religion, etc.)/*Godsdienstige affiliasie (b.v. Christen, Islam, Joods, geen godsdiens, ens.):* _____

7. Household (Please circle the applicable description)/*Huishoud (Omsirkel asseblief die mees toepaslike opsie)*

*Parents are married/*Ouers is getroud*

*Single parent (parents divorced/death of a parent)/*Enkel ouer (geskeide ouers/afsterf van een ouer)*

*Parent in a long term relationship, cohabiting with partner/*Ouer in lang termyn verhouding, woon saam met maat*

*Parent remarried/*Ouer weer getrou*

*Parents are divorced and still living together/*Ouers is geskei en bly nog steeds saam*

8. How long have your parents been divorced?/*Hoe lank is jou ouers al geskei?*

ADDENDUM B**Qualitative open-ended question**

Please answer the following questions in as detailed a manner as possible.

Beantwoord asseblief die volgende vrae in die mees omvattende manier moontlik.

a) What was a significant crisis in your life? For example, losing a close friendship, the divorce of your parents, etc.

a) Wat was die belangrikste gebeurtenis in jou lewe? Byvoorbeeld, om'n baie hegte vriendskap te verloor, jou ouers se egskeiding.

Please mark Yes or No

Merk asseblief Ja of Nee

2.a) Did your religion and/or spirituality aid you in coping with this crisis in your life?

2.a) Het jou godsdienstigheid en/of spiritualiteit jou gehelp om die krisis in jou lewe te verwerk?

Yes/ <i>Ja</i>	No/ <i>Nee</i>
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Please give a descriptive answer to the following question:

Gee asseblief 'n omvattende antwoord op die volgende vraag:

2.b) Op watter manier sou jy sê het jou godsdienstigheid/spiritualiteit jou gehelp om die groot krisis in jou lewe te verwerk?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

ADDENDUM C**Ryff Psychological Well-being Scale (RPWBS)****AUTONOMY/OUTONOMIE**

	Strongly disagree/<i>Stem glad nie saam nie</i>	Moderately disagree/<i>Stem nie saam nie</i>	Slightly disagree/<i>Vers kil effens</i>	Slightly agree/<i>Stem effens saam</i>	Moderately agree/<i>Stem saam</i>	Strongly agree/<i>Stem heeltemal saam</i>
1. Sometimes I change the way I act or think to be more like those around me/ <i>Soms het ek verander die manier wat ek optree of dink meer soos dié rondom my.</i>						
2. I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people/ <i>Ek is nie bang om my opinie te lug, selfs wanneer hulle teenkanting teen die menings van meeste mense is nie</i>						
3. My decisions are not usually influenced by what everyone else is doing/ <i>My besluite word gewoonlik nie beïnvloed deur wat almal anders doen nie</i>						
4. I tend to worry about what other people think of me/ <i>Ek is geneig om te bekommerd te wees oor wat ander mense van my dink</i>						
5. Being happy with myself is more important to me than having others approve of me/ <i>Om gelukkig met myself te wees is belangriker vir my as die goedkeuring van ander</i>						
6. I tend to be influenced by people with strong opinions/ <i>Ek is geneig om beïnvloed te word deur mense met sterker menings as ek</i>						
7. People rarely talk me into doing things I don't want to do/ <i>Mense praat selde my in die doen van dinge wat ek nie wil doen nie</i>						
8. It is more important to me to "fit in" with others than to stand alone on my principles/ <i>Dit is meer belangrik vir my om "in te pas" met ander as om alleen te staan op my beginsels</i>						

9. I have confidence in my opinions, even if they are contrary to the general consensus/ <i>Ek het vertroue in my opinies, selfs al is hulle ten strydig met die algemene konsensus</i>						
10. It's difficult for me to voice my own opinions on controversial matters/ <i>Dit is moeilik vir my om my eie opinies te lug oor omstrede kwessies</i>						
11. I often change my mind about decisions if my friends or family disagree/ <i>Ek verander dikwels my opinie oor besluite as vriende en familie van my verskil</i>						
12. I am not the kind of person who gives in to social pressures to think or act in certain ways/ <i>Ek is nie die tipe persoon wat ingee tot sosiale druk of om te dink en op te tree op sekere maniere nie</i>						
13. I am concerned about how other people evaluate the choices I have made in my life/ <i>Ek steur my aan hoe ander my evalueer oor kuses wat ek in my lewe al gemaak het</i>						
14. I judge myself by what I think is important, not by the values of what others think is important/ <i>Ek oordeel myself op wat ek dink is belangrik, en nie wat ander dink is belangrik nie</i>						

ENVIRONMENTAL MASTERY/OMGEWINGS BEMEESTERING

	Strongly disagree/<i>Stem glad nie saam nie</i>	Moderately disagree/<i>Stem nie saam nie</i>	Slightly disagree/<i>Vers kil effens</i>	Slightly agree/<i>Stem effens saam</i>	Moderately agree/<i>Stem saam</i>	Strongly agree/<i>Stem heeltemal saam</i>
1. In general, I feel I am in charge of the situation in which I live/ <i>Oor die algemeen, voel ek in beheer van die omstandighede waarin ek leef</i>						
2. The demands of everyday life often get me down/ <i>Die eise van daaglikse lewe kry my gereeld onder</i>						
3. I do not fit very well with the people and the community around me/ <i>Ek pas nie goed in met die mense en omgewing om my nie</i>						
4. I am quite good at managing the many responsibilities of my daily life/ <i>Ek bestuur my daaglikse verantwoordlikhede nogals goed</i>						
5. I often feel overwhelmed by my responsibilities/ <i>Ek voel dikwels oorweldig deur my verantwoordelikhede</i>						
6. If I were unhappy with my living situation, I would take effective steps to change it/ <i>As ek ongelukkig gewees het met my huidige situasie, sou ek effektiewe stappe neem om dit te verander</i>						
7. I generally do a good job of taking care of my personal finances and affairs/ <i>Oor die algemeen bestuur ek my persoonlike finansies en ander sake redelik goed</i>						
8. I find it stressful that I can't keep up with all of the things I have to do each day/ <i>Dit is vir my stresvol om by te bly met alles wat ek daaglik moet doen</i>						
9. I am good at juggling my time so that I can fit everything in that needs to get done/ <i>Ek is goed daarin om my aktiwiteite rond te skyf sodat ek nog steeds alles gedoen kry</i>						
10. My daily life is busy, but I derive a sense of satisfaction from keeping up with everything/ <i>My daaglikse lewe is besig, maar ek vind dit bevredigend om by te bly met alles</i>						

11. I get frustrated when trying to plan my daily activities because I never accomplish the things I set out to do/ <i>Ek voel gefrustreerd om my daaglikse aktiwiteite vooruit te beplan want ek bereik nooit die doelwitte wat ek vir myself daar gestel het nie</i>						
12. My efforts to find the kinds of activities and relationships that I need have been quite successful/ <i>My pogings om tipes aktiwiteite en verhoudings te vind, wat ek nodig het, is redelik suksesvol</i>						
13. I have difficulty arranging my life in a way that is satisfying to me/ <i>Dit is vir my moeilik om my lewe te beplan volgens wat bevredigend sal wees vir my</i>						
14. I have been able to build a home and a lifestyle for myself that is much to my liking/ <i>Ek was tot dusver in staat om 'n huis en lewensstyl vir myself op te bou wat vir my bevredigend is</i>						

PERSONAL GROWTH/PERSOONLIKE GROEI

	Strongly disagree/<i>Stem m glad nie saam nie</i>	Moderately disagree/<i>Stem m nie saam nie</i>	Slightly disagree/<i>Ver skil effens</i>	Slightly agree/<i>Stem effens saam</i>	Moderately agree/<i>Stem saam</i>	Strongly agree/<i>Stem heeltemal saam</i>
1. I am not interested in activities that will expand my horizons/ <i>Ek is nie geïnteresseerd in aktiwiteite wat my horisone verbreed nie</i>						
2. In general, I feel that I continue to learn more about myself as time goes by/ <i>Oor die algemeen, voel ek asof ek myself beter leerken soos wat ek ouer word</i>						
3. I am the kind of person who likes to give new things a try/ <i>Ek is die tipe persoon wat daarvan hou om nuwe dinge te probeer</i>						
4. I don't want to try new ways of doing things--my life is fine the way it is/ <i>Ek wil nie nuwe dinge probeer nie - my lewe is bevredigend soos dit is</i>						
5. I think it is important to have new experiences that challenge how you think about yourself and the world/ <i>Ek dink dit is belangrik om nuwe ervarings te hê wat jou denke oor jouself en die wereld om jou uit daag</i>						
6. When I think about it, I haven't really improved much as a person over the years/ <i>As ek daaraan dink, dan het ek nie regtig gevorder as mens oor die afgelope paar jaar nie</i>						
7. In my view, people of every age are able to continue growing and developing/ <i>My siening is dat mense van elke ouderdom kan aanhou groei en vorder</i>						
8. With time, I have gained a lot of insight about life that has made me a stronger, more capable person/ <i>Met tyd het ek baie insigte behaal wat my 'n sterker en meer bekwame mens gemaak het</i>						
9. I have the sense that I have developed a lot as a person over time/ <i>Ek het die gevoel dat ek baie gevorder het as mens</i>						

10. I do not enjoy being in new situations that require me to change my old familiar ways of doing things/ <i>Ek geniet dit nie om in nuwe omstandighede te wees wat van my vereis om my ou manier van dinge doen te verander nie</i>						
11. For me, life has been a continuous process of learning, changing, and growth/ <i>Vir my is die lewe 'n aanhoudende proses van leer, verandering en groei</i>						
12. I enjoy seeing how my views have changed and matured over the years/ <i>Ek geniet dit om te sien hoe my menings verander het deur die jare</i>						
13. I gave up trying to make big improvements or changes in my life a long time ago/ <i>Ek het lankal ophou probeer veranderinge maak in my lewe</i>						
14. There is truth to the saying you can't teach an old dog new tricks/ <i>Daar is waarheid in die gesegte "mens kan nie 'n ou hond nuwe toertjies leer nie"</i>						

**POSITIVE RELATIONS WITH OTHERS/POSITIEWE VERHOUDINGE MET
ANDER**

	Strongly disagree/<i>Stem m glad nie saam nie</i>	Moderately disagree/<i>Stem m nie saam nie</i>	Slightly disagree/<i>Vers kil effens</i>	Slightly agree/<i>Stem effens saam</i>	Moderately agree/<i>Stem saam</i>	Strongly agree/<i>Stem heeltemal saam</i>
1. Most people see me as loving and affectionate/ <i>Meeste mense sien my as liefdevol</i>						
2. Maintaining close relationships has been difficult and frustrating for me/ <i>Noue verhoudings is moeilik en frustreerend vir my</i>						
3. I often feel lonely because I have few close friends with whom to share my concerns/ <i>Ek voel gereeld eensaam omdat ek min hegte vriende het waarmee ek my bekommernisse kan deel</i>						
4. I enjoy personal and mutual conversations with family members or friends/ <i>Ek geniet persoonlike en wedersydse gespreke met familie en vriende</i>						
5. It is important to me to be a good listener when close friends talk to me about their problems/ <i>Dit is vir my belangrik om 'n goeie luisteraar te wees as my hegte vriende met my praat oor hul probleme</i>						
6. I don't have many people who want to listen when I need to talk/ <i>Daar is nie baie mense met wie ek kan praat nie</i>						
7. I feel like I get a lot out of my friendships/ <i>Ek voel asof ek baie uit my vriendskappe kan put</i>						
8. It seems to me that most other people have more friends than I do/ <i>Dit blyk vir my asof meeste ander mense meer vriende as ek het</i>						
9. People would describe me as a giving person, willing to share my time with others/ <i>Mense beskryf my as 'n vrygewige persoon, gewillig om my tyd af te staan aan ander</i>						
10. I have not experienced many warm and trusting relationships with others/ <i>Ek het nie baie warm en vertroulike verhoudings ervaar met ander nie</i>						

11. I often feel like I'm on the outside looking in when it comes to friendships/ <i>Ek voel gereeld asof ek van buite af in kyk op 'n vriendskap</i>						
12. I know that I can trust my friends, and they know they can trust me/ <i>Ek weet ek kan my vriende vertrou en hulle weet hulle kan my vertrou</i>						
13. I find it difficult to really open up when I talk with others/ <i>Dit is vir my moeilik om regtig oop te maak teen oor ander mense</i>						
14. My friends and I sympathize with each other's problems/ <i>Ek en my vriende simpatiseer met mekaar se probleme</i>						

PURPOSE IN LIFE/LEWENSDOELWITTE

	Strongly disagree/<i>Stem m glad nie saam nie</i>	Moderately disagree/<i>Stem m nie saam nie</i>	Slightly disagree/<i>Vers kil effens</i>	Slightly agree/<i>Stem effens saam</i>	Moderately agree/<i>Stem saam</i>	Strongly agree/<i>Stem heeltemal saam</i>
1. I feel good when I think of what I've done in the past and what I hope to do in the future/ <i>Ek voel goed as ek dink aan dit wat ek in die verlede gedoen het en dit wat ek mik om in die toekoms te doen</i>						
2. I live life one day at a time and don't really think about the future/ <i>Ek lewe elke dag een dag op 'n slag en dink selde aan die toekoms</i>						
3. I tend to focus on the present, because the future nearly always brings me problems/ <i>Ek is geneig om te fokus op die huidige want die toekoms bring meestal net probleme vir my</i>						
4. I have a sense of direction and purpose in life/ <i>Ek het 'n sin van rigting en strewe in die lewe</i>						
5. My daily activities often seem trivial and unimportant to me/ <i>My daaglikse aktiwiteite blyk gereeld onbelangrik vir my</i>						
6. I don't have a good sense of what it is I'm trying to accomplish in life/ <i>Ek het nie 'n goeie sin van wat dit is wat ek in die lewe wil bereik nie</i>						
7. I used to set goals for myself, but that now seems like a waste of time/ <i>Ek het altyd vir myself doelwitte daargestel, maar dit voel nou vir my soos 'n mors van tyd</i>						
8. I enjoy making plans for the future and working to make them a reality/ <i>Ek geniet dit om planne te maak vir die toekoms en werk daaraan om hulle 'n realiteit te maak</i>						
9. I am an active person in carrying out the plans I set for myself/ <i>Ek is aktief besig om my doelwitte te probeer bereik wat ek vir myself daargestel het</i>						
10. Some people wander aimlessly through life, but I am not one of them/ <i>Sommige mense wonder doelloos deur die lewe, maar ek is nie een van hulle nie</i>						

11. I sometimes feel as if I've done all there is to do in life/ <i>Soms voel dit vir my asof ek al alles gedoen het wat daar is om te doen in die lewe</i>						
12. My aims in life have been more a source of satisfaction than frustration to me/ <i>My doelwitte in die lewe was meer 'n bevrediging as frustrasie vir my</i>						
13. I find it satisfying to think about what I have accomplished in life/ <i>Ek vind dit bevredigend om te sien wat ek al bereik het in die lewe</i>						
14. In the final analysis, I'm not so sure that my life adds up to much/ <i>In die finale analise, is ek nie seker of my lewe enige betekenis gehad het tot dusver nie</i>						

SELF-ACCEPTANCE/SELFAANVAARDING

	Strongly disagree/<i>Stem glad nie saam nie</i>	Moderately disagree/<i>Stem nie saam nie</i>	Slightly disagree/<i>Vers kil effens</i>	Slightly agree/<i>Stem effens saam</i>	Moderately agree/<i>Stem saam</i>	Strongly agree/<i>Stem heeltemal saam</i>
1. When I look at the story of my life, I am pleased with how things have turned out/ <i>Wanneer ek terug kyk op my lewe, is ek gelukkig oor hoe dinge uit gewerk het</i>						
2. In general, I feel confident and positive about myself/ <i>Oor die algemeen, voel ek positief en self versekerd oor myself</i>						
3. I feel like many of the people I know have gotten more out of life than I have/ <i>Ek voel asof baie van die mense wat ek ken, meer uit die lewe geput het as wat ek het</i>						
4. Given the opportunity, there are many things about myself that I would change/ <i>As daar 'n gegewe geleentheid was, sou ek baie dinge van myself verander het</i>						
5. I like most aspects of my personality/ <i>Ek hou van meeste aspekte van my persoonlikheid</i>						
6. I made some mistakes in the past, but I feel that all in all everything has worked out for the best/ <i>Ek het 'n paar foute al gemaak, maar ek voel dat alles aan die einde ten goede uitgewerk het vir my</i>						
7. In many ways, I feel disappointed about my achievements in life/ <i>In baie opsigte, voel ek teleurgesteld in my prestasies</i>						
8. For the most part, I am proud of who I am and the life I lead/ <i>Meestal is ek trots op wie ek is en die lewe wat ek lei</i>						
9. I envy many people for the lives they lead/ <i>Ek beny baie mense vir die tipes lewens wat hulle lei</i>						
10. My attitude about myself is probably not as positive as most people feel about themselves/ <i>My houding oor myself is waarskynlik nie so positief soos ander mense se houdings teenoor hulself nie</i>						
11. Many days I wake up feeling discouraged about how I have lived my life/ <i>Baie dae, word ek wakker met 'n gevoel van ontmoedigheid oor hoe ek my lewe lei</i>						

12. The past had its ups and downs, but in general, I wouldn't want to change it/ <i>Die verlede het hoogte- en laagtepunte, maar oor die algemeen sou ek dit nie wou verander nie</i>						
13. When I compare myself to friends and acquaintances, it makes me feel good about who I am/ <i>Wanneer ek myself vergelyk met vriende en kennisse, voel ek goed oor wie ek is</i>						
14. Everyone has their weaknesses, but I seem to have more than my share/ <i>Almal het hul eie tekortkomminge, maar dit blyk vir my asof ek meer as ander het</i>						

ADDENDUM D

Assessment of spiritual and religious sentiments (ASPIRES)

Instructions: This questionnaire will ask you about various perceptions you hold about your view of the world and your place in it. Answer each question on the scale provided by checking the box that best expresses your feelings (e.g., \surd or X). If you are not sure of your answer or believe that the question is not relevant to you, then mark the “Neutral” category. Please work quickly, do not spend too much time thinking about your responses to any single item. Usually, your first answer is your best response, so go with your first reaction to the item.

Instruksies: Hierdie vraelys stel vrae oor verskillende beskouings wat jy het oor die wêreld en jou plek daarin. Beantwoord elke vraag volgens die skaal wat voorsien is deur die blokkie te merk wat jou gevoelens die beste verteenwoordig (bv. \surd of X). As jy nie seker is oor jou antwoord nie of glo dat die vraag nie betrekking het op jou nie, merk dan die “Neutraal”-kategorie. Werk asseblief vinnig en moenie te veel tyd daaraan bestee om na te dink oor jou antwoorde nie. Jou eerste reaksie is gewoonlik jou beste en jy word aanbeveel om daarby te hou.

Section I /Deel I

1.How often do you read the Bible, Quran or other religious material/ *Hoe gereeld lees u die Bybel, Kuran of ander godsdienstige leesstof?*

- ☐ Never/*Nooit*
- ☐ About once a month/*Een keer per maand*
- ☐ Several times a week/*Verskeie kere per week*
- ☐ About once/twice a year/*Een of twee keer per jaar*
- ☐ 2 or 3 times a month/*2 of 3 keer per maand*
- ☐ Several times a year/*Verskeie kere per jaar*
- ☐ Nearly every week/*Feitlik elke week*

2. How often do you read religious literature other than the Bible/ *Hoe gereeld lees u godsdienslike literatuur buiten die Bybel?*

- ☐ Never/*Nooit*
- ☐ About once a month/*Omtrent een keer per maand*
- ☐ Several times a week/*Verskeie kere deur die week*
- ☐ About once/twice a year/ *Een of twee keer per jaar*
- ☐ 2 or 3 times a month/*2 of 3 keer per maand*
- ☐ Several times a year/ *Verskeie kere per jaar*
- ☐ Nearly every week/ *Feitlik elke week*

3. How often do you pray/ *Hoe gereeld bid u?*

- ☐ Never/*Nooit*
- ☐ About once a month/ *Ongeveer een keer per maand*
- ☐ Several times a week/ *Verskeie kere per week*
- ☐ About once/twice a year/ *Een of twee keer per jaar*
- ☐ 2 or 3 times a month/*2 of 3 keer per maand*
- ☐ Several times a year/ *Verskeie kere per jaar*
- ☐ Nearly every week/ *Feitlik elke week*

4. How frequently do you attend religious services/ *Hoe gereeld woon u godsdienslike byeenkomste by?*

- ☐ Never/ *Nooit* ☐ Rarely/ *Min*
- ☐ Occasionally/ *Per geleentheid* ☐ Often/ *Gereeld*
- ☐ Quite often/ *Baie gereeld*

5. To what extent do you have a personal, unique, close relationship with God

In watter mate het u 'n persoonlike, unieke en intieme verhouding met God?

- ☐ Not at all/ *Glad nie*
☐ Slight/ *Effens*
☐ Moderate/ *Matig*
☐ Strong/ *Sterk*
☐ Very strong/ *Baie sterk*

6. Do you have experiences where you feel a union with God and gain spiritual truth/ *Het u ervarings waartydens u 'n eenheid met God beleef en geestelike waarheid verkry?*

- ☐ Never/ *Nooit*
☐ Rarely/ *Min*
☐ Occasionally/ *Per geleentheid*
☐ Often/ *Gereeld*
☐ Quite Often/ *Baie Gereeld*

7. How important to you are your religious beliefs?/ *Hoe belangrik is u godsdienstige oortuigings vir u?*

- ☐ Extremely/ *Uiters belangrik*
☐ Very important/ *Baie belangrik*
☐ Fairly important/ *Redelik belangrik*
☐ Somewhat unimportant/ *Effens onbelangrik*
☐ Fairly unimportant/ *Redelik onbelangrik*
☐ Not important at all/ *Glad nie belangrik nie*

8. Over the past 12 months, have your religious interests and involvements ...

Het u geestelike belangstellings en betrokkenheid die afgelope 12 maande ...

1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7

Increased/

Stayed the same/

Decreased/

Toegeneem

Dieselfde gebly

Afgeneem

9. I feel God is punishing me./ *Ek voel God straf my.*

- ☐ Strongly disagree/ *Verskil heeltemal*
☐ Disagree/ *Verskil*
☐ Neutral/ *Neutraal*

- ☐ Agree/*Stem saam*
- ☐ Strongly agree/*Stem heeltemal saam*

10. I feel abandoned by God./ *Ek voel God het my in die steek gelaat.*

- ☐ Strongly disagree/*Verskil heeltemal*
- ☐ Disagree/*Verskil*
- ☐ Neutral/*Neutraal* ☐ Agree/*Stem saam*
- ☐ Strongly agree/*Stem heeltemal saam*

11. I feel isolated from others in my faith group/ *Ek voel afgeslote van ander in my geloofsgroep.*

- ☐ Strongly disagree/*Verskil heeltemal*
- ☐ Disagree/*Verskil*
- ☐ Neutral/*Neutraal*
- ☐ Agree/*Stem saam*
- ☐ Strongly agree/*Stem heeltemal saam*

12. I find myself unable, or unwilling, to involve God in the decisions I make about my life./ *Ek bevind myself in die posisie waar ek God nie kan of wil betrek by die lewensbesluite wat ek moet neem nie.*

- ☐ Strongly disagree/*Verskil heeltemal*
- ☐ Disagree/ *Verskil*
- ☐ Neutral/*Neutraal*
- ☐ Agree/*Stem saam*
- ☐ Strongly agree/ *Stem heeltemal saam*

Section II/Deel II

	Strongly Agree/ <i>Stem heeltemal saam</i>	Agree/ <i>Stem saam</i>	Neutral/ <i>Neutraal</i>	Disagree/ <i>Stem nie saam nie</i>	Strongly Disagree/ <i>Stem glad nie saam nie</i>
1. I have not experienced deep fulfilment and bliss through my prayers and/or meditations./ <i>Ek ervaar nie 'n diepe gevoel van vervulling en vreugde tydens my gebede en/of meditasies nie.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. I do not feel a connection to some larger Being or Reality./ <i>Ek ervaar nie 'n verbintenis met 'n soort Opperwese of -werklikheid nie.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. I do not believe that on some level my life is ultimately tied to all of humankind./ <i>Ek glo nie dat my lewe op 'n sekere vlak uiteindelik verbind is met die res van die mensdom nie.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. I meditate and/or pray so that I can reach a higher spiritual level./ <i>Ek mediteer en/of bid sodat ek 'n hoër geestelike vlak kan bereik.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. All life is interconnected./ <i>Alle lewe is onderling verbind.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. There is an order to the universe that transcends human thinking./ <i>Die heelal se orde gaan menslike denke te bowe.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. Death does stop one's feelings of emotional closeness to another./ <i>Die dood beëindig die gevoel van emosionele nabyheid wat een mens met 'n ander het.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. In the quiet of my prayers and/or meditations, I find a sense of wholeness./ <i>In die stilte van my gebede en/of meditasies ondervind ek 'n gevoel van heelheid.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. I have done things in my life because I believed it would please a parent, relative or friend that had died./ <i>Ek het sekere dinge in my lewe gedoen omdat ek geglo het dit sou 'n ouer, familielid of geliefde wat reeds gesterf het, tevrede stel.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Although dead, memories and thought of some of my relatives continue to influence my current life./ <i>Hoewel hulle reeds oorlede is, beïnvloed herinneringe en gedagtes aan sommige van my familielede steeds my daaglikse lewe.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Spirituality is not a central part of my life./ <i>Geestelikheid vorm nie 'n sentrale deel van my lewe nie.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. I find inner strength and/or peace through my prayers and/or meditations./ <i>Ek ondervind innerlike krag en/of vrede deur my gebede/meditasies.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Although there is good and bad in people, I believe that humanity as a whole is basically bad./ <i>Alhoewel daar beide goed en sleg in mense, glo ek dat die mensdom oor die algemeen wesenlik sleg is.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. I do not have any strong emotional ties to someone who has died./ <i>Ek het geen sterk emosionele band met iemand wat oorlede is nie.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. There is no higher plane of consciousness or spirituality that binds all people./ <i>Daar is geen hoër bewussynsvlak of geestelikheid wat alle mense verbind nie.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

16. Although individual people may be difficult, I feel an emotional bond with all humanity./ <i>Alhoewel individuele mense moeilik mag wees, ervaar ek 'n emosionele verbintenis tot die mensdom in sy geheel.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. I meditate and/or pray so that I can grow as a person./ <i>Ek mediteer en/of bid sodat ek as mens kan groei.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. Prayer and/or meditation does not hold much appeal for me./ <i>Gebed en/of meditasie het trek my nie juis aan nie.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. My prayers and/or meditations provide me with a sense of emotional support./ <i>My gebede en/of meditasies laat my voel of ek emosioneel ondersteun word.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. I feel that on a higher level all of us share a common bond./ <i>Ek voel dat ons almal op 'n hoër vlak 'n gemeenskaplike verbintenis deel.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. I want to grow closer to the God of my understanding./ <i>Ek wil nader groei aan die God met wie ek 'n verstandhouding het.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. The praise of others gives deep satisfaction to my accomplishments./ <i>Die aanprysing van ander verskaf aan my 'n diepe bevrediging ten opsigte van my prestasies.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. I am not concerned about the expectations that loved ones have of me./ <i>Ek is nie besorg oor die verwagtinge wat my naastes van my koester nie.</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

ADDENDUM E

Permission from Dr Carol Ryff to use and translate the Ryff Psychological Well-being Scale

Re: Fwd: Ryff Psychological Well-Being Scale

Theresa Berrie <berrie@wisc.edu>

Mon, Apr 11, 2011 at 9:52 PM

To: karinvic@gmail.com

Greetings,

Thanks for your interest in the well-being scales. I am responding to your request on behalf of Carol Ryff. You have her permission to use the scales. They are attached in the following files: "14 Item Handout" includes all 14 items for each of the six scales of well-being (14x6=84 items), scoring information, and details about shorter options, plus a list of published studies using the scales. "Form In Word 6 Format" includes a formatted version of the full instrument with all 84 items.

Please note, Dr. Ryff strongly recommends that you NOT use the ultra-short-form version (3 items per scale, 3x6=18 items). That level of assessment has psychometric problems and does not do a good job of covering the content of the six well-being constructs.

There is no charge to use the scales, but we do ask that you please send us copies of any materials you may publish using the scales to berrie@wisc.edu and cryff@wisc.edu.

Yes, it is okay to translate the scales into Afrikaans. When the translation is complete, we would appreciate receiving a copy of it along with complete contact information for the translator. We make these translations available to others seeking to use the scales. We do not currently have any versions in Afrikaans.

Best wishes for your research,

Theresa Berrie
Administrative Assistant
UW-MADISON INSTITUTE ON AGING (IOA)
2245 Medical Sciences Center
1300 University Ave.
Madison, WI 53706-1532

Phone: [608-261-1493](tel:608-261-1493)
Fax: [608-263-6211](tel:608-263-6211)
Email: berrie@wisc.edu

Web: <http://www.aging.wisc.edu>
Main IOA phone: [608-262-1818](tel:608-262-1818)

ADDENDUM F

Research ethics committee approval to conduct research



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jou kennisvennoot • your knowledge partner

06-Sep-2012 VICTOR, Karin

Approval Notice New Application

Protocol #: HS797/2012

Title: Religiousness, spirituality and the psychological well-being of adolescents from divorced and intact families

Dear Miss Karin VICTOR,

The **New Application** received on **22-May-2012**, was reviewed by Research Ethics Committee: Human Research (Humanities) via Committee Review procedures on **31-May-2012** and has been approved.

Please note the following information about your approved research protocol:

Protocol Approval Period: **31-May-2012** -30-May-2013

Present Committee Members:

Fouche, Magdalena MG Van Wyk, Berte B Mostert, Paul PJ
Hansen, Leonard LD Theron, Carl CC Somhlaba, Ncebazakhe NZ Engelbrecht, Sidney SF Van Zyl,
Gerhard G

Horn, Lynette LM
De Villiers-Botha, Tanya T Newmark, Rona R

Standard provisions

1. The researcher will remain within the procedures and protocols indicated in the proposal, particularly in terms of any undertakings made in terms of the confidentiality of the information gathered.
2. The research will again be submitted for ethical clearance if there is any substantial departure from the existing proposal.
3. The researcher will remain within the parameters of any applicable national legislation, institutional guidelines and scientific standards relevant to the specific field of research.
4. The researcher will consider and implement the foregoing suggestions to lower the ethical risk associated with the research. You may commence with your research with strict adherence to the abovementioned provisions and stipulations.

Please remember to use your **protocol number** (HS797/2012) on any documents or correspondence with the REC concerning your research protocol. Please note that the REC has the prerogative and

authority to ask further questions, seek additional information, require further modifications, or monitor the

conduct of your research and the consent process.

After Ethical Review:

Please note that a progress report should be submitted to the Committee before the approval period has expired if a continuation is required.

The Committee will then consider the continuation of the project for a further year (if necessary).

Annually a number of projects may be selected randomly for an external audit.

National Health Research Ethics Committee (NHREC) number REC-050411-032.

This committee abides by the ethical norms and principles for research, established by the Declaration of Helsinki, the South African Medical Research Council Guidelines as well as the Guidelines for Ethical Research: Principles Structures and Processes 2004 (Department of Health).

Provincial and City of Cape Town Approval

Please note that for research at a primary or secondary healthcare facility permission must be obtained from the relevant authorities (Western Cape Department of Health and/or City Health) to conduct the research as stated in the protocol. Contact persons are Ms Claudette Abrahams at Western Cape Department of Health (healthres@pgwc.gov.za Tel: +27 21 483 9907) and Dr Helene Visser at City Health (Helene.Visser@capetown.gov.za Tel: +27 21 400 3981).

Research that will be conducted at any tertiary academic institution requires approval from the relevant parties. For approvals from the Western Cape Education Department, contact Dr AT Wyngaard (awyngaard@pgwc.gov.za, Tel: 0214769272, Fax: 0865902282, <http://wced.wcape.gov.za>).

Institutional permission from academic institutions for students, staff & alumni. This institutional permission should be obtained before submitting an application for ethics clearance to the REC. Please note that informed consent from participants can only be obtained after ethics approval has been granted. It is your responsibility as researcher to keep signed informed consent forms for inspection for the duration of the research.

We wish you the best as you conduct your research.

If you have any questions or need further help, please contact the REC office at 0218089183.

Included Documents:

Consent form

ASPIRES

Letter of permission

Qualitative research questions Letter of support from supervisor Biographic questionnaire Application form

DESC form

Research proposal

Research proposal - turn-it-in report Ryff Psychological Scale

Assent form

Sincerely,

Sidney Engelbrecht
REC Coordinator
Research Ethics Committee: Human Research (Humanities)

ADDENDUM G**Western Cape Education Department permission to conduct research****Directorate: Research**Audrey.wyngaard2@pgwc.gov.za

tel: +27 021 467 9272

Fax: 0865902282

Private Bag x9114, Cape Town, 8000

wced.wcape.gov.za**REFERENCE:** 20120608-0065**ENQUIRIES:** Dr A T Wyngaard

Miss Karin Victor
4 Mayfair Avenue
Somerset West
7130

Dear Miss Karin Victor**RESEARCH PROPOSAL: RELIGIOUS AND THE PSYCHOLOGICAL WELL-BEING OF ADOLESCENTS FROM INTACT AND DIVORCED FAMILIES**

Your application to conduct the above-mentioned research in schools in the Western Cape has been approved subject to the following conditions:

1. Principals, educators and learners are under no obligation to assist you in your investigation.
2. Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3. You make all the arrangements concerning your investigation.
4. Approval for projects should be conveyed to the District Director of the schools where the project will be conducted.
5. Educators' programmes are not to be interrupted.
6. The Study is to be conducted from **30 July 2012 till 28 September 2012**
7. No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December).
8. Should you wish to extend the period of your survey, please contact Dr A.T Wyngaard at the contact numbers above quoting the reference number?
9. A photocopy of this letter is submitted to the principal where the intended research is to be conducted.
10. Your research will be limited to the list of schools as forwarded to the Western Cape Education Department.
11. A brief summary of the content, findings and recommendations is provided to the Director: Research Services.
12. The Department receives a copy of the completed report/dissertation/thesis addressed to:

**The Director: Research Services
Western Cape Education Department
Private Bag X9114
CAPE TOWN
8000**

We wish you success in your research.

Kind regards.

Signed: Dr Audrey T Wyngaard

for: **HEAD: EDUCATION**

DATE: 11 June 2012

ADDENDUM H

Schools' information letter

Dear Headmaster and school governing body,

Geagte Hoof en bestuurliggaam,

My name is Karin Victor, and I am currently completing my master's degree at the University of Stellenbosch. To meet the requirements of the course, I need to conduct and complete social research. The title of my research is: **Psychological well-being, religiousness, and spirituality in the lives of adolescents from intact and divorced families**. With this research, I aim to explore and draw correlations between the following questions: **how spirituality and religiousness affects adolescents' psychological well-being, and then comparing overall psychological well-being of teens from intact families with the overall psychological well-being of teens from divorced families**.

*My naam is Karin Victor, en ek is tans besig met my magister grad aan die Universiteit van Stellenbosch. Om te voldoen aan die vereistes van die kursus, word daar van my verwag om sosiale navorsing uit te voer en te voltooi. Die titel van my navorsing is: **Psychological well-being, religiousness, and spirituality in the lives of adolescents from intact and divorced families**. Die doel van hierdie navorsing is om korrelasies te vind en vrae te beantwoord oor die volgende: hoe spiritualiteit en godsdientigheid tieners se sielkundige welstand raak, en dan die algehele sielkundige welstand van die tieners uit ongeskeide families te vergelyk met die algehele sielkundige welstand van tieners uit geskeide families.*

The information gathered from the research will be aimed at better understanding and helping, if necessary, teenagers of the age group that falls between sixteen and seventeen years. The

final aim is to utilise this information to the benefit of other adolescents in South Africa, and the Western Cape.

Die inligting wat uit hierdie navorsing ingesamle word sal daarop gemik wees om 'n beter begrip te kweek en om hulp te verleen, indien nodig, aan tieners van die ouderdomsgroep tussen sestien en sewentien jaar. Die finale doel is om hierdie inligting aan te wend tot voordeel van ander tieners in Suid Afrika, en die Wes Kaap.

I met with your school headmaster in April of 2011, to discuss what my research entails and whether I will be able to conduct research at your school. I was then able to obtain preliminary permission to conduct my research, should the following requirements be met:

Ek het met u skoolhoof vergader in April 2011, ten doel om te bespreek wat my navorsing behels en of ek my navorsing by u skool kan voltooi. Ek het voorlopige toestemming verkry om my navorsing te doen by u skool, indien die volgende vereistes voldoen word:

1. Official permission from the Western Cape Education Department; and

1. Amptelike toestemming van die Wes Kaap Onderwysdepartement; en

2. Official permission from the Stellenbosch University Ethics committee.

2. Amptelike toestemming van die Universiteit van Stellenbosch Etiekkomitee.

I have now obtained the necessary clearance to continue with my research at your school, and with your permission, conducting my research at your school will entail the following:

Ek het nou die nodige dokumente en klaring om voort te gaan met my navorsing by u skool, en met u toestemming, behels my navorsing die volgende:

1. Because I aim to study minors (learners below 18 years of age), I am ethically obligated to obtain written informed consent from their parents/guardians. Once I have permission from the minors' guardians, I then need to obtain assent from the participants (the learners who volunteer for the study).

1. Omdat my navorsing gemik is op minderjariges (leeders jonger as 18 jaar), is eke ties verplig om geskrewe ingeligte toestemming te verkry by die leerders se ouers/voogde. Sodra ek toestemming het van die leerders se ouers/voogde, benodig ek instemming van die leerders (leerders wat vrywillig sal deelneem aan die studie).

2. Once I have obtained the last letters of consent from the parents/guardians, and the assent forms from the participants, they (the participants) will be asked to fill in a qualitative question, asking them to explore and discuss a crisis in their life and how they, in reflection, think religion and/or their personal spirituality has aided them in coping with the significant crisis.

2. Sodra ek die laaste toestemmingsbriewe het, sowel as die instemming van die leerders, sal die deelnemers gevra word om 'n kwalitatiewe vraag te beantwoord, wat vra hulle vra om 'n lewenskrisis te noem en te bespreek. Hulle sal da nook gevra word hoe hulle glo hul godsdienstigheid en persoonlike spiritualiteit hulle gehelp het in die hantering van die krisis.

3. Participants will also be asked to fill in two self-report questionnaires (the **Ryff Psychological Well-being Scale** and the **Assessment of Spiritual and Religious Sentiments** scale).

*3. Die deelnemers sal ook gevra word om twee self-report vraelyste in te vul (die **Ryff Psychological Well-being Scale** en die **Assessment of Spiritual and Religious Sentiments** skaal).*

4. The whole session will **not be less than 45 minutes, not exceeding 60 minutes**, and will take place after school hours on the school premises (in accordance with the agreement obtained from the Western Cape Education Department).

*4. Die hele sessie sal **nie minder as 45 minute duur nie, en ook nie langer as 60 minute nie.** Die data-insamel sal plaasvind na skoolure, op die skool se perseel (in ooreenstemming met die ooreenkoms en klaring verkry deur die Wes-Kaapse Onderwysdepartement).*

It would be preferable if you do not discuss anything regarding the research with the learners, as explaining and answering questions about the study forms part of the research, and will thus be executed by the researcher, **Karin Victor**. Should you be interested, arrangements can be made to discuss the findings during a general feedback session, after the data-collection is completed. If you have any further questions, please do not hesitate to contact me, on 076 536 8965, or email karinvic@gmail.com.

*Dit sal verkies word dat u liever nie die navorsing sal bespreek met die leerders nie. Verduidelikings en antwoorde op vrae sal gehandhaaf word deur die navorser, **Karin Victor**. Indien u belangstel, kan reelings getref word om die navorsingsbevindinge te bespreek tydens 'n algemene terugvoer sessie. Indien u verdere vrae het, kontak my asseblief op 076 536 8965, of epos karinvic@gmail.com.*

Your assistance in the above regard will be highly appreciated and it is hoped that your participation in this research will be of benefit to both yourself and the learners at your school and surrounding community.

U hulp met hierdie navorsing sal hoog op prys gestel word en daar word gehoop dat u deelname aan hierdie navorsing van voordeel sal wees vir beide uself, die leerders by u skool, asook in die omliggende gemeenskap.

I thank you in advance for your cooperation.

Ek bedank u byvoorbaat vir u samewerking.

Yours sincerely,

Vriendelike groete,

Ms Karin Victor

Masters Student: Department of Psychology

Stellenbosch University

I, the undersigned, understand and accept the terms and conditions underwhich the researcher, Karin Victor, will conduct the data-collection at this school.

Ek, die ondergetekende, verstaan en aanvaar die terme en voorwaardes waaronder die navorser, Karin Victor, die data-insameling sal voltooi by hierdie skool.

Headmaster/Skoolhoof

Date/Datum

Governing body chairperson/

Date/*Datum*

Bestuursliggamm voorsitter

ADDENDUM I

Parental consent form



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STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

Psychological well-being, religiousness, and spirituality of adolescents from intact and divorced families

Consent form for parents and guardians

This consent form serves to ask whether you would agree to allow your adolescent (teenager) to participate in a research study conducted by Karin Victor, from the Psychology Department at Stellenbosch University. This research is conducted as part of the required criteria to complete a Master's degree in psychology, and the results of the study will be used in the final thesis. Your adolescent (teenager) was selected as a possible participant in this study because he/she is 16 or 17 and is currently a scholar in the Western Cape.

1. PURPOSE OF THE STUDY

The primary objective of this research is to determine the relationship between spirituality and psychological well-being, and between religiousness and psychological well-being in adolescents. The secondary objective of this research is to examine whether there are differences in spirituality, religiousness and psychological well-being between adolescents from intact families and adolescents from divorced families.

2. PROCEDURES

If you consent to your teenager participating in this research, we would ask him/her to do the following things:

The researcher (Karin Victor) will come to your teenager's school, on a day previously determined and agreed upon between the school and the researcher, to collect three (3) sets of data:

1. A biographical questionnaire that asks about your teenager's age, gender, current grade, religious affiliation and parents' marital status.
2. A qualitative question will be asked: 1) "What was a significant crisis in your life? For example, losing a close friend, the divorce of your parents, etc."; 2.a) "Did your religion and/or spirituality aid you in coping with this crisis?"; 2.b) "In what way would you say your spirituality/religiousness has helped you cope with that crisis in your life?" This part of the research will take an estimated 10 minutes to complete
3. Two quantitative questionnaires will be used:

- a. The Ryff Psychological Well-Being Scale: in order to gauge the level of psychological well-being of the participant.
- b. ASPIRES (Assessment of Spirituality and Religious Sentiments): will be used to estimate more or less how spiritual/religious the participant rates him-/herself.

The entire data collection process should not exceed one hour. Data collection will take place during school hours, on the school premises. If your teenager participates in this research, he/she will only need to be present for the data collection leg of the research, after which his/her assistance will no longer be needed.

3. POTENTIAL RISKS AND DISCOMFORTS

There are no foreseeable risks or discomforts on the part of the participant. However, in the unlikely event that discomfort is experienced before, during or after the research, your teenager is under no obligation to complete the research and may withdraw at any time.

Should you notice distress in your child at any time, please make use of services such as Lifeline (011 715-2000); Childline (08000 55 555); or FAMSA (021 447 7951). Alternatively, please do contact the researcher or research promoter (Please see section on “Identification of Investigators”).

4. POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

Results from this research may be used to raise awareness of the effects of spirituality and religiousness in the lives of adolescents (teenagers). Very little research is conducted on teenagers, in general, and this research aims to fill that niche in the scientific literature. If more information is available on this demographic (teenagers), teachers, parents and other key role players will be better able to work alongside each other and teenagers to ensure healthy and functional development in the life of adolescents.

5. PAYMENT FOR PARTICIPATION

There will be no remuneration for participation in this study.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you or your teenager will remain confidential and will be disclosed only with your or your teenager's permission, or as required by law. Confidentiality will be maintained by means of assigning random numbers to all research participants (instead of using names); the data will be kept under lock and key, where only the researcher (Karin Victor) and her promoter (Prof AP Greeff) will have access to the data.

In the event that a publication arises from this research study, the participants' identities will be protected by means of the initial coding (random assignment of numbers instead of participants' names).

7. PARTICIPATION AND WITHDRAWAL

You can choose whether or not you will allow your teenager to participate in this research study. If your teenager volunteered to be in this study, he/she may withdraw at any time without consequences of any kind. He/she may also refuse to answer any questions that he/she does not want to answer and still remain in the study. The researcher may withdraw your teenager from this research if circumstances arise that warrant her doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns regarding the research, please feel free to contact Karin Victor on 076 536 8965, or email karinvic@gmail.com. Or you can contact Professor AP Greeff on 021 808 3464, or email apg@sun.ac.za.

9. RIGHTS OF RESEARCH PARTICIPANTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your teenager's rights as a research participant, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF PARENT OR LEGAL GUARDIAN

The information above was described to me by Karin Victor in [Afrikaans/English/Xhosa/other] and I am in command of this language, or it was satisfactorily translated for me. I was given the opportunity to ask questions and these questions were answered to my satisfaction.

I hereby consent voluntarily that the participant (my teenager) may participate in this study. I have been given a copy of this form.

Name of Parent/Legal Guardian

Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____
[name of parent/legal guardian] and/or [his/her] representative _____
[name of the representative]. [He/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in [Afrikaans/English/Xhosa/other] and [no translator was used/this conversation was translated into _____ by _____].

Signature of Investigator

Date

ADDENDUM I.1

Toestemmingsbrief vir ouers/voogde



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TOESTEMMING OM AAN NAVORSING DEEL TE NEEM

Psychological well-being, religiousness, and spirituality of adolescents from intact and divorced families

Toestemmingsvorm vir ouers en voogde

U tiener word uitgenooi om deel te neem aan 'n studie wat gedoen word deur Karin Victor van die Departement Sielkunde, Universiteit van Stellenbosch. Hierdie navorsing vorm deel van die vereistes om 'n meestersgraad in die Sielkunde te verwerf. U tiener is gekies as 'n moontlike deelnemer aan hierdie studie omdat hy/sy 16 of 17 jaar oud is en tans 'n leerder in die Wes-Kaap is.

1. DOEL VAN DIE STUDIE

Die primêre doel van hierdie navorsing is om die verhouding tussen spiritualiteit en sielkundige welstand, en tussen godsdienstige en sielkundige welstand by adolessente te bepaal. Die sekondêre doel van hierdie navorsing is om te ondersoek of daar verskille is in spiritualiteit, godsdienssin en sielkundige welstand tussen adolessente van twee-ouer gesinne en adolessente van een-ouer gesinne.

2. PROSEDURES

Indien u instem dat u tiener deel neem aan die navorsing, sal ons vra dat hy/sy sal deelneem aan die volgende aktiwiteite:

Die navorser (Karin Victor) sal na u tiener se skool toe kom op 'n dag wat die skool en die navorser pas, en waar die volgende drie tipes data ingesamel gaan word:

1. 'n Biografiese vraelys wat handel oor u tiener se ouderdom, geslag, huidige graad, godsdienstige affiliasie, en ouers se huwelikstatus.
2. Daar sal van hom/haar verwag word om skriftelik op die volgende vrae te antwoord: a) "Wat was 'n baie belangrike gebeurtenis in jou lewe? Byvoorbeeld, om 'n baie hegte vriendskap te verloor; jou ouers se egskeiding, ens.", b) "Hoe sou jy sê het jou godsdienstigheid/ spiritualiteit jou gehelp om 'n groot gebeurtenis in jou lewe te verwerk?". Hierdie deel van die navorsing sal na raming sowat 10 minute duur.
3. Twee selfvoltooiingsvraelyste moet ingevul word:
 - a. The Ryff Psychological Well-Being Scale, ten einde te bepaal wat jou vlak van sielkundige welstand is.

- b. ASPIRES (Assessment of Spirituality and Religious Sentiments), ten einde 'n aanduiding te kry van min of meer hoe spiritueel/godsdienstig jy is.

Die hele proses van data-insameling behoort nie langer as een uur te duur nie. Data-insameling sal gedurende skoolure op die skoolterrein plaasvind. As u instem dat u tiener deelneem, hoef hy/sy slegs teenwoordig te wees vir die data-insameling, waarna sy/haar hulp nie verder benodig sal word nie.

3. POTENSIËLE RISIKO'S EN ONGEMAK

Daar is geen voorsienbare risiko's of ongemak vir die deelnemer nie. Alhoewel, in die onwaarskynlike geval dat ongemak ervaar word voor, tydens of na die data-insameling, is u tiener onder geen verpligting om die navorsing te voltooi nie, en kan hy/sy te enige tyd onttrek.

4. POTENSIËLE VOORDELE VIR DEELNEMERS EN / OF DIE SAMELEWING

Resultate van hierdie navorsing kan gebruik word om beter begrip te hê vir die mate van spiritualiteit en godsdienstig in die lewens van adolessente. Baie min navorsing is al gedoen met tieners in die algemeen, en hierdie navorsing het ten doel om hierdie fokusgebied in die wetenskaplike literatuur aan in te vul. Indien meer inligting beskikbaar is oor tieners, kan onderwysers, ouers en ander belangrike rolspelers beter in staat wees om saam met tieners hulle ontwikkeling te bevorder.

Indien u te eniger tyd agterkom dat u kind emosionele nood toon, kan u gebruik maak van dienste soos Lifeline (011 715-2000), Childline (08000 55 555), of FAMSA (021 447 7951). Alternatiewelik, kontak gerus die navorser of navorsing promotor (sien asseblief die afdeling oor "Identifikasie van ondersoekers").

5. BETALING VIR DEELNAME

Daar sal geen vergoeding wees vir deelname aan hierdie studie.

6. VERTROULIKHEID

Enige inligting wat met hierdie studie verkry word en aan jou gekoppel kan word, sal vertroulik bly en sal slegs met jou toestemming, of soos deur die wet vereis, geopenbaar word. Vertroulikheid sal gehandhaaf word deur middel van ewekansige toewysing van 'n nommer aan elke deelnemer aan hierdie navorsing (in plaas daarvan om deelnemers se name te gebruik); data sal agter slot en grendel gehou word waar slegs die navorser (Karin Victor) en haar studieleier (Prof AP Greeff) toegang daartoe sal hê.

Indien 'n publikasie uit hierdie navorsing voortvloei, sal deelnemers se identiteit beskerm word omdat geen name aan die data gekoppel sal wees nie (nommers in plaas van name word aan datastelle gekoppel).

7. DEELNAME EN ONTTREKKING

U kan kies of u u tiener sal toe laat om deel te neem aan hierdie studie. As u u tiener vrywillig laat deelneem aan hierdie studie, kan hy/sy te enige tyd onttrek sonder gevolge van enige aard. U tiener kan ook weier om enige vrae te beantwoord wat hy/sy nie wil beantwoord nie.

en nog steeds aan die studie deelneem. Die navorser van hierdie studie kan u tiener ook onttrek uit die studie indien omstandighede ontstaan wat dit regverdig.

8. IDENTIFIKASIE VAN ONDERSOEKERS

Indien u enige verdere vrae, of kommer het oor die navorsing, is u welkom om vir Karin Victor te kontak by 076 536 8965 of e-pos karinvic@gmail.com. U kan ook haar studieleier, Prof AP Greeff kontak by 021 808 3464, of e-pos by apg@sun.ac.za.

9. REGTE VAN DEELNEMERS AAN DIE NAVORSING

U kan u toestemming te enige tyd onttrek en deelname staak sonder gevolge. U doen nie afstand van enige wetlike eise, of regte as gevolg van u toestemming om u tiener te laat deelneem aan hierdie navorsing nie. As u vrae het oor u regte as ouer of voog van die deelnemer, kontak me Maléne Fouché [mfouche@sun.ac.za, 021 808 4622] by die Afdeling Navorsingsontwikkeling aan die Universiteit van Stellenbosch.

HANDTEKENING VAN OUER OF VOOG

Bogenoemde inligting is aan my verduidelik deur Karin Victor in [Afrikaans / Engels / Xhosa / ander] en ek is in beheer van die taal, of dit is bevredigend aan my vertaal. Ek is die geleentheid gegee om vrae te vra en vrae is tot my bevrediging beantwoord.

Ek stem hiermee vrywillig in om my tiener te laat deelneem aan hierdie studie. Ek het 'n afskrif van hierdie vorm ontvang.

Handtekening van Ouer of Voog

Datum

HENDTEKENING VAN NAVORSER

Ek verklaar dat ek die inligting in hierdie dokument verduidelik het aan _____ [naam van die deelnemer en / of sy / haar verteenwoordiger] _____ [naam van die verteenwoordiger]. Hy / sy is aangemoedig en genoeg tyd gegee om my enige vrae te vra. Hierdie gesprek is in [Afrikaans / Engels / Xhosa / Ander] afgehandel en [geen vertaler is gebruik / hierdie gesprek is vertaal in _____ deur _____].

Handtekening van navorser

Datum

ADDENDUM J

Participant assent form



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TITLE OF THE RESEARCH PROJECT: Psychological well-being, religiousness, and spirituality of adolescents from intact and divorced families

RESEARCHER'S NAME: Karin Victor

ADDRESS: 4 Mayfair Avenue, Somerset West, 7130

CONTACT NUMBER: 076 536 8965

What is RESEARCH?

Research is something we do to find new knowledge about the way things (and people) work. Research also helps us to find better ways of helping, or treating people who are often over looked.

What is this research project all about?

This research project is about seeing how your personal religious practices and/or spirituality influences your psychological well-being (how happy you are, how well you cope with every day situations, etc.). In this study, we also want to see if there is a difference on how said religion or spirituality influences different types of people, like those from families where their parents are married, and those whose parents are not married, living with a partner, have remarried, etc.

Why have I been invited to take part in this research project?

You have been invited to take part in this research because you are either 16 or 17, and you are a high school student in the Western Cape.

Who is doing the research?

Karin Victor, a Masters student at the University of Stellenbosch. This research forms part of the required criteria to complete this Masters degree.

What will happen to me in this study?

You will be asked to fill out 4 forms:

1. A biographical questionnaire, which asks about basic things (your age, current grade at school, gender, etc.)
2. A written question, where you write as much as you can about the following: 1) "What was a significant crisis in your life? For example, losing a close friend, the divorce of your parents, etc."; 2.a) "Did your religion and/or spirituality aid you in coping with this crisis?"; 2.b) "In what way would you say your spirituality/religiousness has helped you cope with that crisis in your life?" This part of the research will take about 10 minutes to complete.
3. Two quantitative questionnaires:

- a. Ryff Psychological Well-being Scale, which asks about your current psychological well-being
- b. Assessment of Spiritual and Religious Sentiments, which sees how you rate yourself spiritually and religiously

This entire process should take no more than an hour, and when it's done, you've helped a lot and you've done your bit! Nothing else will be asked of you.

Can anything bad happen to me?

There are no real risks to participating in this study, but, if afterwards you feel emotionally hurt, we will help you find help. Alternatively, you can contact professor AP Greeff at the University of Stellenbosch on 021 808 3464, or email apg@sun.ac.za.

Otherwise, other useful services can also help you. Please make use of services such as Lifeline (011 715-2000); Childline (08000 55 555); or FAMSA (021 447 7951), if you should feel the need to speak to someone. But you can always feel free to contact the researcher (Karen Victor) or the supervisor (Prof. Greeff AP).

Can anything good happen to me?

This research may provide more information to teachers and parents about how teenagers feel about spirituality, especially in tough situations like divorce of ones parents.

Will anyone know I am in the study?

Only Karin Victor (the researcher) and her promoter (prof AP Greeff) will know you are in this study. Your identity will be kept anonymous, and all information related to you will be kept under lock and key, where only the researcher & her promoter will have access. No information will be given to anyone about you, unless you give us permission to do so, or if it is required by law.

Who can I talk to about the study?

If you feel you'd like to talk to someone about this study, you are welcome to contact Karin Victor on 076 536 8965, or email karinvic@gmail.com.

If you'd like to find out more about your rights as a research participant, please feel free to contact Ms Maléne Fouché mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

What if I do not want to do this?

You are by no means obligated to participate in this study, so if you feel you don't want to, then you don't have to!

Also, if you have already volunteered to participate in this study, but you don't want to anymore, you can withdraw at any time.

Do you understand this research study and are you willing to take part in it?

YES	<input type="checkbox"/>	NO
-----	--------------------------	----

Has the researcher answered all your questions?

YES	<input type="checkbox"/>	NO
-----	--------------------------	----

Do you understand that you can pull out of the study at any time?

YES	<input type="checkbox"/>	NO
-----	--------------------------	----

Signature of Participant

Date

ADDENDUM J.1

Deelnemer toestemmingsbrief



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TITEL VAN DIE NAVORSINGSPROJEK: Psychological well-being, religiousness, and spirituality of adolescents from intact and divorced families

NAVORSER SE NAAM: Karin Victor

ADRES: 4 Mayfair Avenue, Somerset West, 7130

KONTAK NOMMER: 076 536 8965

Wat is NAVORSING ?

Navorsing is iets wat ons doen nuwe kennis te kry oor die manier waarop dinge (en mense) werk. Navorsing help ook om beter maniere te vind om mense te help of te behandel.

Waaroor gaan hierdie navorsingsprojek?

Hierdie navorsingsprojek gaan daarvoor om uit te vind hoe jou persoonlike godsdienstige praktyke en / of spiritualiteit jou sielkundige welstand (hoe gelukkig jy is, hoe goed jy gaan met elke dag situasies, ens.) beïnvloed. In hierdie studie wil ons ook sien of daar 'n verskil is in die manier hoe godsdiens of spiritualiteit verskillende tipes mense beïnvloed, soos dié vanuit families waar die ouers getroud is, diegene wie se ouers geskei is, wat saam met 'n maat bly, hertrou het, ens.

Hoekom is ek gevra om deel te neem aan hierdie navorsingsprojek?

Jy word genooi om deel te neem aan hierdie navorsing, omdat jy 16 of 17 is, en jy is 'n hoërskoolstudent in die Wes-Kaap.

Wie doen hierdie navorsing?

Karin Victor, 'n Meesters student aan die Universiteit van Stellenbosch. Hierdie navorsing vorm deel van die vereiste kriteria om die Meestersgraad te voltooi.

Wat gaan met my gebeur tydens hierdie studie?

Jy sal gevra word om 4 vorms in te vul:

1. 'n Biografiese vraelys, wat vra oor die basiese dinge (jou ouderdom, jou huidige graad by die skool, geslag, ens.)
2. 'n Skriftelike vraag, waar jy so veel as wat jy kan skryf oor die volgende: 1) "Wat was 'n groot krisis in jou lewe? Byvoorbeeld, die verlies van 'n goeie vriend, die egskeiding van jou ouers, ens."; 2.a) "Het jou godsdiens en / of spiritualiteit jou gesteun in die hantering van die krisis?"; 2.b) "Op watter manier sal jy sê het jou spiritualiteit / godsdienstig jou gehelp om die krisis te hanteer in jou lewe?" Hierdie deel van die navorsing sal ongeveer 10 minute neem om te voltooi.
3. Twee kwantitatiewe vraelyste:

- a. Ryff Psychological Well-being Scale, wat vra oor jou huidige sielkundige welstand
- b. Assessment of Spiritual and Religious Sentiments, wat kyk hoe jy jouself geestelik en godsdienstig gradeer

Hierdie hele proses behoort nie meer as 'n uur te neem nie, en wanneer dit gedoen is, het jy baie gehelp, en jy het jou deel gedoen! Niks anders sal gevra word van jou nie.

Kan iets slegs met my gebeur?

Daar is geen werklike risikos aan hierdie studie betrokke nie, maar as jy daarna emosioneel seergemaak voel, sal ons jou help om hulp te kry. Andersins kan jy professor AP Greeff by die Universiteit van Stellenbosch kontak op 021 808 3464 of e-pos apg@sun.ac.za.

Andersins, kan ander nuttige dienste jou ook help. Maak asseblief gebruik van dienste soos Lifeline (011 715-2000), Childline (08000 55 555), of FAMSA (021 447 7951), as jy die behoefte voel om met iemand te praat. Maar voel altyd gerus om die navorser (Karin Victor) or die studie-leier (Prof AP Greeff) te kontak.

Kan iets goed met my gebeur?

Hierdie navorsing kan meer inligting verskaf aan onderwysers en ouers oor hoe tieners voel oor spiritualiteit, veral in moeilike situasies soos egskeiding van ouers.

Wie gaan weet of ek deel neem aan hierdie studie?

Slegs Karin Victor (die navorser) en haar promotor (prof AP Greeff) sal weet jy is in hierdie studie. Jou identiteit sal anoniem gehou word, en alle inligting wat verband hou met jou sal onder slot en grendel gehou word, waar slegs die navorser en haar promotor toegang sal hê. Geen inligting oor jou sal aan iemand gegee word nie, teensy jy ons toestemming gee om dit te doen, of as dit so deur die wet vereis word.

Met wie kan ek praat oor hierdie studie?

Indien jy voel jy wil praat met iemand oor hierdie studie, is jy welkom om vir Karin Victor te kontak op 076 536 8965, of e-pos na karinvic@gmail.com.

Indien jy meer wil uit te vind oor jou regte as 'n deelnemer aan hierdie navorsing, kan jy gerus vir me Maléne Fouché mfouche@sun.ac.za, 021 808 4622] kontak by die Afdeling Navorsingsontwikkeling.

Wat as ek nie wil deel neem nie?

Jy is geensins verplig om deel te neem aan hierdie studie nie, so as jy voel jy wil nie, dan hoef jy nie! Indien jy reeds aan hierdie studie vrywillig ingestem het, maar jy wil nie meer nie, kan jy ter enige tyd onttrek.

Verstaan jy hierdie navorsingstudie, en is jy bereid om deel te neem?

JA		NEE
----	--	-----

Het die navorser al jou vrae beantwoord?

JA		NEE
----	--	-----

Verstaan jy dat jy ter enige tyd van die studie kan onttrek?

JA		NEE
----	--	-----

Handtekening van Deelnemer

Datum